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IRISH TEXTS SOCIETY

COMANN NA SGRÍBEANN GAEÐILGE

VOL. V

1902

Caitréim Congail Cláiringnig

MARTIAL CAREER OF CONGHAL CLÁIRINGHNEACH

EDITED FOR THE FIRST TIME,

WITH

Translation, Introduction, Notes, and Glossary,

BY

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PUBLISHED FOR THE IRISH TEXTS SOCIETY
BY DAVID NUTT, 57–59, LONG ACRE, LONDON
1904

PRINTED AT THE

BY PONSONBY & GIBBS.

PREFACE.

IN the past no race was more ready than the Irish to give ear to the stories and legends of old. With certain limitations, that is still true of those who are privileged to be the custodians of our native spoken tongue; but, unfortunately, cut off, as they have been, from all adequate opportunities of developing their native culture, they have got out of touch, more and more, with the great literary tradition which should be their peculiar possession. Of those who have lost their native language, the majority have settled down in the literary territories of the stranger, and, till but lately, seemed little disposed to return home again. To remedy this sad state of the national mind has been the glorious work which the men of the Gaelic movement have set themselves to accomplish. Were their efforts to cease even now, they would leave an indelible impress on the national mind of Ireland. But those efforts are not ceasing, and shall not cease. The intellectual exiles are returning to the old home of native culture, to enrich it, perhaps, with the spoils gathered in foreign literary lands. Like our hero Conghal, we shall have no objection to raiding our neighbours for literary spoil; but, having done so, let us, like him, weary for the return to the beloved homeland, to lay at the feet of our mother Erin the results of intellectual achievement; and let us, when in enforced exile, re-echo with him those great

sentiments which express the pent-up longing of a true Irish heart—

Ionmuin tír an tír úd thiar
Ulaid go n-iomad a ngiall
Éire go n-iomad a port
Inte ar áil liom béit anocht.

'Dear is yonder land in the west,
Ulster of the many hostages!
Ireland of the many strongholds
In it I long to be to-night.'

To those who have never wandered in exile, and to those who have returned, I offer this brilliant product of the Irish Filé's art.

It only remains for me to return my sincere thanks to those who have taken a practical interest in the publication of the Caithréim. To Dr. Kuno Meyer I am indebted not alone for help in the present case, but for kind encouragement in the past. To the Rev. J. Valentine, B.A., and Mr. Constantine Curran, B.A., I return my sincere thanks for help generously given, as well as to Mr. Osborne Bergin, B.A., who took a kindly interest in this work from the beginning. Like the other editors of the publications of the Irish Texts Society, I desire to acknowledge my indebtedness to the energetic interest which the Hon. Secretary, Miss Hull, has displayed in the production of this book. Finally, I wish to record my sense of the care bestowed upon the printing of the volume by the staff of the Dublin University Press.

PATRICK M. MACSWEENEY.

HOLY CROSS COLLEGE, CLONLIFFE, DUBLIN,
November, 1904.

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INTRODUCTION.

GENERAL REMARKS.

THE greatest of the Tales of the Cṙaoḃ Ruaḋ deal with the hero Cuchulainn, the Irish Hercules. Unlike the popular epics of other countries, such as the Homeric Poems, the Nibelungen Lied, or Beowulf, our early Irish Epos is in prose. This fact had an important influence on its growth, in giving to it a freer scope for the development of collateral sagas which were to deal with tribal heroes of less striking personality than that of Cuchulainn. He is, no doubt, "heros fortissimus Scotorum"; but, like the national heroes of Norse Saga, his supremacy "in feats of valour and dexterity" is but emphasised by the worth of those with whom he competed. The growth of epic legend reveals a uniform tendency, which might be expressed adequately enough by the well-worn phrase, "the survival of the fittest." The hero of the dominant tribe tends to appropriate to himself the qualities and virtues of his conquered brethren; and the result is a conglomerate of virtues sufficient to satisfy the most inordinate appetite for heroic perfection. An interesting feature, however, of Irish Epic is the variety and number of the minor sagas dealing with heroes of the second grade. The fact is a testimony to the individuality and independence of the tribal communities. How far we can recreate the tribal history of Ireland from the data afforded us by the Epic Literature has yet to be seen. No systematic attempt has been made to co-ordinate the

historic facts which undoubtedly lie hidden in our great literary romances. The solution of the problems connected with them will depend upon a thorough examination of the growth of the various tales, and a comparison not only of their language, but of the treatment of the different characters with which they deal. We may also hope that a more thorough comparative study of the antiquarian monuments scattered over the face of our land will bring the same support to the traditions embedded in our literary remains that the archæological discoveries in the domain of Roman and Greek Antiquities have brought to the traditions of their respective literatures. In addition to the manuscript tradition, we have, as Commendatore Boni remarked to me, the yet unopened book of monument tradition which lies sealed in the mound, the rath, the tumulus, and megalithic monuments to be met with in almost every townland in Ireland. The two lines of investigation are closely intertwined; they must be followed out together and correlated, and the results are likely to be as striking as those which are revolutionising our views as to the reliability of the early legendary traditions of Greece and Rome. The sceptical attitude of a Niebuhr, or the more restrained one of a Mommsen, will be replaced by the constructive tendencies of the Modern School of Classical Archæology. If our remains, literary and archæological, are investigated in this sense, there can be little doubt but that a most interesting chapter shall have been added to the history of Early Western European civilisation. It is in view of this development that, in part, I offer this first edition of the Caithréim Conghail.

To the archæological specialist, of course, it belongs to supply us with criteria drawn from his science, which would enable us, on that score at least, to date approximately the subject-matter of our saga. From all sides as yet help is needed; a linguistic editor cannot be expected to make an "excursus" into the domain of archæology in order to correlate its facts. Unfortunately, owing to the want of system-

atic study of our language, the two departments have been divorced, with consequent loss to each. How small would be the progress made in the discussion of the antiquarian remains of the Forum or the Acropolis were it not accompanied by a continuous correlation and comparison with the evidence drawn from Greek and Roman Literature.

THE CAITRÉIM.

The founding of Emania is to be taken as marking the rise of a tribal community in Ulster into a position of political importance. With the growth of tribal independence there also grew up a literary tradition based upon tribal myths and customs. Such must have been the beginning of the literature which set itself to glorify the Clann Rury and its heroes The rise of Emania, the development of Ultonian power brought the northern clann into conflict with the other tribal communities, and, above all, into conflict with that one which claimed and exercised a hegemony over the rest, that of the Ardrigh at Tara. In this stress of competition between the early tribes, which has its counterpart in the early history of all races, as, for example, in the so-called Heptarchy in England, or, better still, in the early struggle of the Latin tribes against their neighbours, is to be found the political motive underlying the Early Irish Romances and Sagas.

The Táin Bó Cuailgne points emphatically to the hostile relations existing between the Ulster and Connaught tribal communities. The story of Conghal points as emphatically to strained relations between Tara and Emania. This point of view suggests to us an answer to the question: "What place do romances like those of Conghal Cláiringhneach hold in the Red Branch Cycle?" To answer such a question we have to distinguish between those sagas which have a political

import and those which have not; between those which represent, for example, the raids of one tribe upon another, such as the Táin, and those which seem to be simple, spontaneous *jeux d'esprit* of seanchaidhe or filé. To the latter class belong works such as the Adventures or Eachtra of Teig, son of Cian, or the Voyage of Snedgus and mac Riaghla, or the Voyage of Maeildun. It is to the former class our story belongs; and with that type we have more particularly to deal here.

Whatever may have been the date of the final redaction of our story, it is clear that the traditions upon which it is based relate to a period of revolt against the claims of the Ardrigh over Ulster. Chronologically the saga belongs to the pre-Cuchulainn stage of the Red Branch Cycle. A reference to Gilla-Coemain's poem, quoted in Add. Notes to p. 2, at the end, will show the regnal sequence which ascribes Cónghal's reign to the year 177 B.C. As I have pointed out elsewhere, the regnal sequence is not disturbed by the fact that in the Synchronisms, ascribed to Flann of Monasterboice, in the Book of Ballymote, his "floruit" is given as B.C. 81–51. The discrepancy is accounted for by the fact that the attempt to harmonise the traditional regnal sequences with Biblical and classical chronology was bound to lead to different results according to the starting-point taken. The important thing, however, is that, though the chronology may be wrong, the sequence may be right. I would adduce in support of this the peculiar fact that, though the redactor of our tale must have been acquainted with the chronology of Gilla-Coemain's poem, as is evidenced by the quotation at the end, which is based upon that chronology, the relation of Conghal to such well-known heroes of the Red Branch Cycle as Fergus mac Rosa, Conall Cearnach, and Cét mac Maghach, tends to support the date of the synchronisms as the more correct one. The following regnal sequences from Gilla-Coemain's poem, and from the synchronisms (*vide* Todd Lect., vol. iii.,

ed. Mac Carthy), illustrate our remarks. The dates in some cases are approximate "floruits."

GILLA-COEMAIN (LL.).

Kings of Ireland.

(*Regnal Dates those of Initial Years.*)

B.C.	
192	Lughaidh Luaighne.
177	Congal Cláiringneach.
162	Duach dalta Deaghaidh.
153	Fachtna Fathach.
137	Eocho Feidlech.
125	Eocho Bithe (or Airem).
110	Eterscel.
105	Nuada Necht.
105	Conaire (seventy years).
	Interregnum of five years.
30	Lugaid Sriabhnderg.
4	Conchobar.
3	Crimthand.

BALLYMOTE SYNCHRONISMS (p. 12 b).

(MacCarthy, 'B' Text.)

(*Regnal Dates those of Final Years.*)

	Kings of Ireland.	Kings of Ulster.
B.C.		
89 ...	Lughaidh Luaighne.	Fiach, son of Fiadcu.
		Conghal Cláiringneach (?).
81–51	Conghal Cláiringneach. (Duach).	Duach.
		Findchad, son of Bac.
		Conchobar Mael.
51–44	Fachtna Fathach.	Cormac, son of Laitech.
	Eochaidh Feidlech.	Mochtu, son of Murcoru.
		Eochaidh Airem m. Daire.
42	Eochaidh Airem.	Eochaidh Salbuidhe.
34	Eterscel.	Fergus mac Leide.
		(Initial year 42 B.C.)
27	Nuada Necht.	
27	Conaire Mór.	Conchobar.

I give further lists for comparison from the Book of Ballymote (MacCarthy, 'A' Text, p. 9), Tighearnach, and Four Masters in appended footnote.[1]

We see, therefore, at a glance that the sequence in these lists is the same. There is some confusion in the case of Eocho Bithe in Gilla-Coemain's poem, for which we have Eochaidh Airem in the synchronisms. However, Eocho Airem is the variant for Eocho Bithe of LL. in the Ballymote copy of the poem; and this may be due to the influence of the Ballymote synchronisms on the regnal sequence of the poem.

It is clear, then, that we have in the synchronisms a more rational chronological basis for our saga than in Gilla-Coemain's poem. By no effort could Conghal's date of 177 B.C. in the latter be made to tally with the accepted dates

[1] BALLYMOTE SYNCHRONISMS (P. 9), (MAC CARTHY—A TEXT).

Kings of Eamain.

(*Regnal Dates those of Initial Years.*)

B.C.		B.C.	
307	Cimbaeth mac Findtain.	117	Fiach mac Fiadhcon.
279	Eochaidh Ollachair.	72	Findcadh mac Baic.
259	Uamancenn mac Coraind.	72 (?)	Conchobar Mael.
239	Conchobar Rod mac Catair.	60	Cormac Loighthe.
209	Fiacha mac Feidlimhthe.	32	Mochtai mac Murchoradh.
193	Daire mac Forgo.	29	Eochaidh (Airem) mac Daire.
122	Enna mac Roethech.	24	Eochaidh Salbuidhi.

Following on this, we have Eochaidh Salbhuide's death synchronised with the fourteenth year of Octavius Caesar; and with the fifteenth year of Octavius Augustus is synchronised the beginning of Conchobar mac Nessa's reign. The 'A' Tract has, therefore, no mention of Fergus mac Leide, and thus differs from the 'B' Tract, as seen by regnal list therefrom. As Dr. MacCarthy has shown, the 'A' and 'B' Tracts are the substantial sources of the pre-Christian portion of Tighearnach. The following regnal sequence from Stokes' "Tighearnach" (*Revue Celtique*, vol. xvi.) includes Fergus mac Leide, and shows that Tighearnach's list is a composite of the two:—Fiac mac Fiadchon, Findchad mac Baicci, Conchobar Mael mac Fuithi, Cormac Laidich, Mochta mac Murchorad, Euchu mac Dare, Euchu Salbude mac Loch, Fergus mac Leti, Conchobar mac Nessa. It is about time that works purporting to be authoritative should cease ascribing to Tighearnach the opinion as to the uncertainty of Irish annals before the reign of Cimbaeth, which he simply transcribed from the 'A' Tract. To this tract is also due his fundamental synchronism of the first year of

of Fergus mac Leide, Fergus mac Rosa, Cét mac Maghach, Eochaidh Salbhuidhe, and Bricne (Bricriu). The supposed date of the Cuchulainn Cycle must have been well known to at least the principal redactor of the tale; and it is improbable that he should have taken the poem of Gilla-Coemain as the basis of his recension. I believe, therefore, that the quotation at the end of the Caitréim from the poem is in illustration of the saga, apart from the chronology, and that it and the poem had nothing to do with suggesting the subject-matter of the saga. I believe the saga, as regards the grouping of the characters, to be independent of the Biblicised regnal chronology, and to be an independent witness to the native sequences.

We have no reason to doubt the tradition of a revolt

Cimbaeth with the eighteenth of Ptolemy. As in the case of the Four Masters, Tighearnach's lists are to be considered in the nature of a synthetic judgment, based upon a combination of documents, many of which have been lost. For this reason he has a value partially independent of the extant sources. I regret that considerations of space forbid me to discuss further the interesting problems raised by these Tracts. I have given, however, sufficient to illustrate the matter in hand.

THE FOUR MASTERS.

Kings of Ireland.

A.M.		A.M.	
4881	Nia Sedhamain.	5032	Duach dalta Deadhadh.
4888	Enna Aighneach.	5042	Fachtna Fathach.
4908	Crimthann Cosgrach.	5058	Eochaidh Feidhlech.
4912	Rudhraighe.	5070	Eochaidh Aireamh.
4982	Innatmar, son of Nia Sedhamain.	5085	Ederscel.
4991	Breasal Boidhiobhadh.	5089	Nuadha Necht.
5002	Lughaidh Luaighne.	5091	Conaire Mór.
5016	(Lughaidh slain by Conghal.)	5161	(Five years' Interregnum.)
5017	Conghal Cláiringneach.	5166	Lughaidh Sriabhnderg.
5031	(Conghal slain by Duach.)		

Whilst I am aware that the Four Masters have not an independent authority, none the less their list is the result of a synthetic judgment, based not alone upon the historical documents known to us, but also upon ones which have been lost, as well as, we may presume, upon an historical tradition, of which they were, in all probability, the last authoritative custodians.

associated with the name of Conghal Cláiringhneach against the Ardrigh in the first century B.C.; but the rise of the saga itself synchronised probably with the struggles between the provincial rulers for the kingship of Ireland in the eleventh and twelfth centuries, the age of the "kings with opposition."[1] Our present tale is but one of a great number concerning Conghal which have disappeared. We have on this point the testimony of the Annals of Clonmacnoise, which say:—"He (Conghal) did many notable acts of chivalry, as there are volumes of history written of his hardiness and manhood." It was the political situation in the eleventh and twelfth centuries that fostered the growth of the Conghal saga. There is nothing strange in this. An excellent parallel is afforded by the great French epic, the "Chanson de Roland." The struggles of Christendom against the Saracen found its finest epic exposition in the glorified personality of Roland. In the age when the Conghal saga was in process of formation the French Carolingian saga was receiving its final form; and we have in the latter an interesting example of how a partly historical episode may be bent under changed conditions to serve a new purpose. As is well known, the original and obscure Roland of Charlemagne's days was not cut off by Saracens, but by Gascons at Roncevaux. What was wanted, however, in the eleventh century was not the glorification of a hero fighting against those of his own faith, but of a hero who would embody the spirit of the Crusaders in their attack upon the hated Infidel. Hence we have, as a result, the hero who was, in fact, the victim of an ambush laid by those of his own faith, raised to the position of the martial representative of western Christendom in its attack upon the Pagan horde that

[1] Though Conghal has reason to revolt against Fergus mac Lede as well as against the King of Tara, Lughaidh Luaighne, the *animus* of the tale is obviously diverted from Fergus to Lughaidh. Any attack on the Ultonians is deprecated, and the guilt is laid at the door of the King of Tara. For specific evidence of this, *vide* the following passages:—pp. 15, ll. 13–15; 51, ll. 15–17; 99. ll. 28–31; 101, ll. 1–18; 171, ll. 13–15; 181, ll. 12–29; 183, ll. 3–8; 187, ll. 4–11, 29–33.

pressed in upon it. And so in the Conghal saga we have the spirit of a later age reflected in a past historical tradition, without, however, a distortion of the historical character of the saga. There was no necessity for it, for the general spirit of the saga was in thorough sympathy with that of the eleventh and twelfth centuries.

Critical Study of the Caithréim.

In shaping his story the Irish seanchaidhe did not hesitate to press into his service the available material to hand. His primary object was to tell a story with or without a purpose. Critical harmonising of his material was not to be thought of. The most that could be expected of him was to smooth over abrupt transitions, and remove, as far as possible, apparent incongruities. Of this, as we shall see, we have excellent examples in the Caithréim. A reference to the Analysis of Contents will show that the saga is composed of five striking divisions, which I shall call respectively—the Emain-Tara episode, the Rathlin episode, the Lochlann or Over-sea episode, the Arthur episode, and the Orgain Bruighne Boirche, or 'Harrying of Bruighen Boirche' episode. Taking these episodes as they occur, it is not hard to see that in the Emain-Tara episode (Part I.) we have the nucleus of the original Conghal tradition. The hero has not yet outgrown his native surroundings. The events are confined to Ireland; and the archæological trappings, such as chariots, &c., point to an early tradition. The form is that of the well-known tales of the Cuchulainn Cycle. As to the matter, there is, of course, always the possibility of assuming it to be the outcome of the imagination of a seanchaidhe working on the material of other sagas. But the acceptance of that position would go to prove too much; and strong positive evidence would be required before receiving it. In the Emain-Tara episode we have a body of individualised tradition which, whilst modified

no doubt in transmission, has come down to us from the so-called pre-historic period. Further, it must not be too readily assumed that the similarity in the descriptions of Emain, of Tara, of the personal appearance of the warriors, of their manner of waging fights, nor yet the use of stock-proverbs and literary chevilles, or tags, goes to prove that the underlying tradition is artificial. Strong individualistic style was unknown in these days. The simple historic fact had from the nature of the case to be enveloped in the traditional literary form. Again, this similarity in expression had its counterpart in similarity of custom. We may be sure, for instance, that the Irish warriors for hundreds of years adopted the same system of seating-arrangement in their drinking-halls. This is so well known that it is scarcely necessary to recall it. Like the warriors in the Norse sagas and in Beowulf, the Irish warriors ranged themselves in order of precedence on the benches in the rush-strewn hall. There were no great changes in fashions in those days; and so we find repeated in our sagas with almost tiresome monotony the descriptions of such things as the seating of the warriors. But the monotony is the monotony of fact, rather than of borrowing.

I have said above that the events in Part I. are confined to Ireland. They are, furthermore, confined to practically the north-east part of it, embracing the country stretching from Tara to the Boyne, from the Boyne to Armagh (Emain), from Armagh to Coleraine, and from Coleraine to the Bann mouth and Dunseverick—in fact, the country lying along what must have then been the great highway from Tara to Emain (Armagh), and thence to the sea-coast at the Bann mouth. Along this line we have the three chief residences of Tara, Emania, and Dun da Beann (Mount Sandel, near Coleraine). Part I., though containing the simple historical tradition concerning Conghal, seems to have a double element in it. It appears to me that in the introduction of Fergus mac Rosa (p. 34), and the episodes connected with him, a new

stratum of incident appears. In the Aidedh Fergusa mic Léide (Death of Fergus mac Leide), published in "Silva Gadelica," we have a reference to Fergus mac Rosa (Eng. Tr., p. 285). There Fergus mac Leide, when dying, prophesies that Fergus mac Rosa is to succeed him as a fitting lord to receive his sword. Here Fergus mac Leide and Fergus mac Rosa are contemporaries, quarrel, and Fergus mac Rosa joins the rebellious Conghal. It is to be noted that Fergus mac Rosa is not amongst those mentioned as being at Emain on p. 4 of our Text. He is first introduced to us on Fergus mac Leide's return to Emain from Tara. Here we have the juncture of the Fergus mac Rosa stratum with that of Conghal, which leads up to the incident of the Destruction of Dun da Beann, and the Battle of Aonach Tuaighe. The destruction of Dun da Beann is not essentially connected with the Conghal incidents; but it is skilfully worked into them by the insulting reply which Niall Niamhglonnach sends to Fergus mac Rosa whilst in the company of Conghal (*vide* pp. 47-51). In the Battle of Aonach Tuaighe the two streams of incident are merged.

The order of the episodes in our Text is as follows:—Part I., the Emain-Tara episode; Part II., the Rathlin episode; Part III., the Lochlann episode, Arthur episode, and Destruction of Bruighen Boirche episode. We have discussed the characteristics of the Emain-Tara episode; and, for reasons presently to be seen, we shall now proceed to discuss the last episode of all, that of Bruighen Boirche. The link between this episode and the Arthur episode which precedes it is supplied by the incidents narrated on pp. 166–7, which bring Conghal back to Ireland to find his enemy, Fergus mac Leide, in the house of Eochaidh Salbhuidhe at Bruiġean Boirċe. Then follows the Oiġam Bruiġne Boirċe, or 'Harrying of Bruighen Boirche.'

In the list of Tales which formed the equipment of an ollamh, to be found in the Book of Leinster (*circa* A.D. 1150), p. 190*a* of facsimile, we have the entry of an Oiġam Caṫraċ

Boiche. O'Curry published this list in the Appendix to "MS. Materials," p. 591, and appended to the above entry the following remark :—"This tale (the Oigam) must be a part of the Triumphs of Conghal Clairingnach. Of the last-mentioned piece there is a copy in the MS. classed H and S, No. 205, R.I.A. (*i.e.*, 23 H. 1 c., Academy classification)." M. D'Arbois de Jubainville in his "Essai d'un Catalogue," page 85, speaking of the Caithréim Congail Cláringnig, says:—"Elle semble être un développement moderne de la pièce intitulée Oigam Cathach Boiche." A critical study of the text shows that neither of these statements can stand. In the first place, it is utterly improbable that the whole Caithréim, covering 191 pp. (text and translation), is a development of an incident brought in at the end, and occupying only 21 pp. (text and translation). Furthermore, the relation of the Oigam episode to the others shows that there is not a question of development from, but of assimilation to, the other Conghal episodes.

O'Curry seems to think that the Book of Leinster Oigam was part of an older version of the Caithréim Congail. Of course he did not mean part of our present version, with which he was well acquainted. O'Curry's position would be this—that at the time the LL. list was drawn up there was a Caithréim Congail containing the Oigam, and that this latter formed one of the great tales to be learned by every ollamh. The Oigam was well known. It is to be found in the list in LL. and T.C.D., H. 3, 17 ; and in the list in Bodleian Rawl. B. 512 ; Brit. Museum, Harleian 5280; and 23 N. 10, R.I.A.

Could it be possible, then, that the Oigam, so well known from the twelfth century onwards, could have formed a mere part of the Caithréim of which there is no mention whatever? The solution of the problem does not lie in that direction. Returning for a moment to the Bruighen Boirche episode, we find that it has this in common with the Emain-Tara one, that its *venue* is in Ireland, in the Mourne mountains and district.

This gives it a claim to earliness of date, similar to that made for the Emain-Tara episode. To that claim there can be no objection in general, in view of the known fact of its existence, in some form or other, in the twelfth century. But the question is as to the form. Is this short episode in our text a full representative of the well-known Oigam of the twelfth century? I believe not. I believe it to be a modernised synopsis of the older version, which itself was an independent tale, and that it is an addition to the earliest Conghal saga. I shall return to this point in summarising.

Having discussed so far the last episode, I shall now deal with the others, taking the order of the text. After the Emain-Tara episode, to which belongs the sub-episode of Niall Niamhglonnach, comes the Rathlin episode, Part II. (pp. 70–101). This episode attracted the attention of two learned Irish historians and antiquaries, the Rev. George Hill, author of the "History of the MacDonnells of Antrim," and the Right Rev. Monsignor O'Laverty, P.P., of Holywood, Co. Down, and author of a "History of the Diocese of Down and Connor" (4 vols.). An English translation of it is given by the Rev. G. Hill in the Appendix to his work. I find, however, no mention of the translator; but the translation gives the substance of the episode with sufficient accuracy, though with mistranslations of individual words. Monsignor O'Laverty has given a synopsis of the episode in dealing with Rathlin in his History, vol. iv., pp. 380-384. Both these writers were struck by the remarkable fidelity of this episode to the topography of Rathlin. In the additional notes to p. 101, I have quoted the remarks of Monsignor O'Laverty. The Rev. George Hill writes in the same sense, and surmises as to the historic truth of the narrative.

The link between the Emain-Tara episode and this one is indirect. After the Battle of Aonach Tuaighe, we have, in par. xxvii., the customary bind or link in which the rite suggests the journey over sea, and thus prepares the way for

the Lochlann episode. Between the two we have the Rathlin episode interpolated. To bring about a connexion between Conghal and King Donn (or Rigdonn) recourse is had to a supposed bond of marriage between Conghal and King Donn's daughter at the first council in Emania, though of this there is no mention in Part I. If we eliminate Part II., and join the passage ending with eroin riamh 7 riaghlaidh, p. 68, to the words adubairt [Congal] re n-a muinter, p. 101, we have a perfectly harmonious narrative.

The Rathlin episode, Part II., evidently contains a traditional account of an attack upon Rathlin. This account has been recast and reset by some one thoroughly familiar with the island. As Monsignor O'Laverty says—"Whoever wrote the tale must have resided in Rathlin." Here we have a clue to the home of, at least, the last redactor of our saga. There is no doubt, I think, that the whole Caitréim was brought together by an Ulsterman and in the interest of the Ulster party at one time or other. I believe there is further little doubt that the last chief redactor of the Caitréim lived in Rathlin or its neighbourhood, and that Part II., or the Rathlin incident, represents the embodiment by him of a new episode in the Caitréim. This accounts for its peculiar relation to the other episodes noted above. Whatever may be said of King Donn, the apocryphal character of Nabgodon mac Ioruaith, king of the mythical land of Uardha, the land of the cold, is certain. Nabgodon mac Ioruaith is simply the early Irish form of Nabuchodonosor, son of Herod. Outside of Conghal's followers the names are suggestively vague. We have Nabgodon, a Biblical one; Uardha, a mythical land; Debro, a probable mistake for the common name Debno; Doinglan (Clean-fist), and Rigdonn (Brown-wrist), and Taise Taoibhgeal, a name of quite common occurrence in the sagas. A conglomerate of artificial names to which the historical ones of the Emain-Tara episode have been wedded. I think it is clear that the episode was introduced by the last principal redactor

of the Caiṫréim in illustration of the topography of his native district. This sufficiently accounts for its wonderful fidelity to that topography, and the graphic character of the narrative.

In Part III. we have the last three episodes—the Lochlann episode, the Arthur episode, and the Bruighen Boirche episode. As we should expect, the Rathlin episode ends abruptly (p. 101); and the Lochlann one is introduced by the bald phrase—"Iomṫusa Conġail innisteas fonn fséal oile"—notwithstanding the elaborate anticipation of it in Part I. Further, we have the phrase—"Is leis do ṫuit Nabġadon mac Iosuaid, ri na h-Uasda"—interpolated on p. 102 to give colour of connexion with Part II. After that the Rathlin episode disappears from the tale.

The Lochlann episode seems then to have been originally connected with Part I. It is quite in the manner of the Post-Norse additions to our early tales. The result of the Norse invasions of Ireland was to familiarise the people with the stories of the Norseman's sea-journeys and raids. They intermarried amongst the Irish, as is evidenced by the frequent occurrence of Norse names, such as Amlaff and Harold (Aralt), in our Post-Norse genealogies. Irishmen were not unfamiliar with their language, and borrowed certain words from them, as, for example, the words stiurmann, 'a steersman or pilot,' and acaire, 'an anchor,' which occurs in our own text (*v.* Glossary). The result is that there is scarcely a tale in our great Middle Irish MSS. but contains a reference to Lochlann. Strange and weird stories passed amongst our people of these fierce foreigners from over the sea, and gradually there was added to the local feats of the heroes of the Cuchulainn Cycle that of a journey to Lochlann in quest of booty and adventure. Such is the origin of the anachronism of introducing a journey to Lochlann into a tale about a hero who lived in the first century B.C. The question as to the original meaning of Lochlann does not touch the argument, for there

can be no doubt of its equation to the home of the Norseman in the present case.

As we have seen, then, the Lochlann episode is accounted for by the influence of the post-Norse literature. Into this episode there is worked some of the stock-in-trade of the seanchaidhe, such as the Mountain of Fire, the Chain Feat, the Three Brothers Incident, the Fight with the Wolves (oncom), and the Magic Birds; and these being exhausted, we arrive at the Arthur episode (p. 150).

The introduction of the British Arthur into Early Irish literature seems, as far as we know, due to direct intercourse between Briton and Celt, and to the knowledge of the works of Nennius amongst the Irish. Of the Historia Britonum of Nennius, Irish versions are to be found in the Book of Ballymote; H. 3. 17, T.C.D.; Book of Lecan, Book of Hy-Many, and Leabhar na h-Uidhre. The Leabhar na h-Uidhre fragment has been edited by Rev. Dr. Hogan, S.J., in the Todd Lectures, vol. vi.; and an edition based on the whole set was published by Todd for the Irish Archæological Society. It is not certain that the name is primarily derived from that of King Arthur. Other and earlier Arthurs may have contributed to spreading the name. The solution of the question belongs to the Arthurian problem; and we have not time or space to discuss it here. I have given in Additional Notes references to a number of Arthurs in Irish sagas, which are sufficient to show how the name spread. Whether we are to take Arthur mac Iubhair as meant for Arthur, son of Uther Pendragon, or not, we have little means of deciding. If we did, the anachronism it would create could be explained in the same way as that connected with Lochlann, to which we have already referred. However that may be, the Arthur episode, as here developed, contains the popular folk-tale of the mysterious birth of a hero, and his ultimate recognition by his father. In this case the seanchaidhe boldly adopts the name of the famous son of Conn Cédcathach, Art Aoinfhear

(or the Lonely), as that of the son of Arthur, the reason being, we may presume, the connexion between the sounds of 'Art' and 'Arthur.' In fact, on p. 156 we have Art Aonfnear dubbed Arthur Aoinfhear, though elsewhere Art Aonfhear. The incident of the hosteller's three sons who wished to pass as sons of the King of Britain has an excellent parallel in the similar tale of the King of Britain's son to be found in the Feast of Dun na n-Gedh, ed. by O'Donovan, Irish Archæological Society. The tale describes the journey of Conghal Claen in Britain, the discovery by the King of Britain of his own son, Conán Rod, and the confounding of the three warriors, who desired to pass off as his real sons (pp. 65-75). The link between the Lochlann episode and the Arthur one is supplied by the homeward journey of Conghal. What more natural than that his journey homeward should bring him to Mull, and Islay, and Cantyre, and thence into North British territory! In connexion with this latter district it is well to note that the Arthur saga is connected topographically with two districts—(1) the north-western Brythonic district, covering the western half of southern Scotland, and northern England; (2) south-west Britain (the romantic element of the legend being located in South Wales as early as the eighth century). It is with the former district our Arthur episode deals. An interesting account and suggested solution of the relation of the Arthur saga to Irish literature is to be found in Mr. Alfred Nutt's Essay on "The Celtic Doctrine of of Re-Birth," pp. 22-37. The scientific solution of the problem which it raises can scarcely be reached till the chief or all the passages in our sagas are brought together and compared. I trust that our text may not be without value for the study of that much-discussed question. We see, therefore, what are the general sources of the Arthur episode, the introduction of which into any saga that grew up between the years 1100 and 1600 need cause no surprise. Nor did it offer any topographical difficulty in relation to the Lochlann episode, for as

we have seen, it harmonised admirably with the well-known Viking track down the coast of Scotland, North Britain and Ulster. The link which binds the Lochlann episode to the Arthur one is obvious.

We have already discussed the relation of the last episode, the Oṙġam Ḃṙuiġne Ḃoiṙċe, to the Emain-Tara one. We saw how much they had in common with one another, that they were, in fact, indigenous, springing out of the traditions derived from the Pre-historic Period. We have now only to consider its relations to the Arthur episode. Topographically no difficulty offered itself in linking the Arthur episode to the Bruighen Boirche one. Our hero, having reached North Britain on his homeward journey, had no difficulty in landing conveniently near Benn Boirche! The link is then supplied by his asking where is Fergus mac Lede, his enemy; and finding him in Bruighen Boirche, he proceeds to attack it. Then follows the Oṙġam Ḃṙuiġne Ḃoiṙċe, or 'Harrying of Bruighen Boirche.' As we have seen, the original Oṙġam was an independent tale, and I may be permitted to hazard here an opinion as to the use made of it in the present text. There are four leading characters to take into account, viz., Conghal, Fergus mac Lede, Art Aoinfhear, and Boirche Casurlach. In what relation do they stand to the lost Oṙġam, and to the present version? I believe the original Oṙġam did contain a reference to Conghal Cláiringhneach, and that on that account it passed into the composite Conghal saga by assimilation. Boirche Casurlach essentially belongs to the lost Oṙġam. As to Fergus mac Lede we have no means, so far as I can see, of deciding, though his use in the link-episode suggests artificiality. As to Art Aoinfhear I think there is no doubt but that he is an intrusion from the present Arthur episode. Not alone that, but the slaying of Boirche has been cleverly transferred to his shoulders instead of Conghal's, possibly in dislike of laying to Conghal's account the slaying of a fellow-Ulsterman. Having performed this feat, it is not to be wondered at

that he suddenly disappears out of the tale in the middle of the fight. Conghal says to him: "Success and blessing, and proceed forthwith to your own country!" (p. 175). A few lines further on we are assured that "he (Art Aoinfhear) assumed the kingship of Britain afterwards, so that in that way Conghal is contemporary with Art Aoinfhear." The necessity for the synchronism is obvious. As to Torna mac Tinne King of the Saxons, who is carried over from the last episode, he is disposed of by the famous Leinster King Mesgedra, and a poem composed in honour of the event! (par. lxvii.). The tale finishes with Conghal's journey to Tara against Lughaidh Luaighne, and the slaying of the latter by Conghal. This incident is supported by the annalistic accounts, and by the poem of Gilla-Coemain (*vide* Add. Note to p. 2). Conghal ends his career by becoming King of Ireland, and pardoning Fergus mac Lede, whose death by the sea-monster is narrated in the tale Aided Fergusa, published in "Silva Gadelica."

I shall now sum up the results of this rapid analysis of our saga. In connexion with Conghal there are found in our text two distinct traditional historical "nuclei"—the Conghal-Lughaidh Luaighne tradition, and the Conghal-Boirche Casurlach tradition. These were at first independent of one another, the latter being the earliest to be reduced to writing, and was contained in the lost Orgain Catraic Boirche referred to above. The Conghal-Lughaidh Luaighne tradition came into prominence in a time of conflict between Tara and Ulster, and is to be regarded as in the nature of a political pamphlet. It formed the "nucleus" of the present Caitréim by developing the additional episodes of Lochlann and Arthur. To the Arthur episode was joined a synopsis of the lost Orgain Catraic Boirche, with the modifications we have suggested above. The last chief redactor of the tale added the Rathlin episode in illustration of the topography of his native district.

I may end this analysis by quoting the following words

of Mr. Alfred Nutt in his Essay (pp. 130-131), attached to the "Voyage of Bran," edited by Dr. Kuno Meyer, on the difficulty of dating Irish Romance: "The reader has now, I trust, some idea how difficult and complex a task it is to assign any particular portion of the Irish mythic or heroic corpus to the age when it first passed from the oral into the written form, to determine how far the extant text represents that original, what, if any, have been the modifications it has undergone, and what the cause of these modifications. The annalistic framework cannot be taken as an unerring guide. To cite one instance. Stories are told of kings assigned by the annals to periods long antedating the era of Conchobar and Cuchulainn, which are manifestly far more modern in tone and style than the chief tales of the Ultonian Cycle. Indeed, the past history of the land would seem at one time, and by one school of writers, to have been looked upon as a convenient frame in which to insert numbers of floating folk-tales. But the Ultonian Cycle must before then have assumed definite shape; it is, in tone and temper, like all other great heroic sagas, essentially tragic, and contrasts strongly with the playful and fanciful romance of so much else in Irish story-telling. Yet the guidance of the annals cannot be lightly thrust aside as worthless. I have noted the fact that whilst the marvellous is as prominent in the sixth- and seventh-century kings' lives as it is in those of earlier monarchs, yet it is Christian and not Pagan in character. This cannot be set down to design, and can only arise from the fact that some stories, at least, were told about Pagan kings before Christianity came to Ireland, and were too firmly attached to them to be passed over."

Literary Study of the Text.

In the analysis which I have given of the Caitréim, I should by no means wish to be taken as in any way minimising the artistic effect of the story as a whole. One thing the Irish seanchaidhe or filé could do supremely well, and that was—tell a story. From childhood he was accustomed to hear them ; not a winter's evening passed over without some new effort of the seanchaidhe's art being revealed to him; and when he came of age to adopt the profession himself, he was already well on the road to perfection. The art and its practice are not yet dead in Ireland. A few years ago, cycling along a mountain road in Muskerry, I chanced on a group of stalwart young men, and asked whither they were going. They told me they were going "sgoruidheacht-ing," which meant that their destination was beside some turf-fire in a farmer's house to pass the evening in story-telling and other forms of amusement. With the passing away of political independence, however, the memory of the old martial heroes of the race tends to become faded, and the element of folk-lore and mere humour to increase. When the Conghal saga was composed, the nation was full of buoyant political aspiration, and its intense military spirit is reflected in the sagas which it then resuscitated. From the point of view, therefore, which the seanchaidhe set before him, I think the Caitréim is a work of high perfection. The incidents are full of dramatic force, and are so correlated as to sustain interest to the end. When we yield our imaginations to it, free from the bias and predilections of the almost morbidly introspective literature of to-day, we are conscious of a certain simple robustness of imagery which possesses a singular charm of its own. The scenes at Emain and Tara seem to me especially to excel in dramatic motive. The situation created by the choice of

Fionnabair forms the spring of the whole action, and the scene between her father and herself at the Heroes' Well stands out with cameo-like clearness. Beside this picture we may place the companion one of the death of Craobh, with the highly chivalrous note introduced by the action of Fergus.

No reader of the story can complain of its want of incident. One of the characteristics which make the Cath Fhéim a splendid representative of our early epic literature is the embodiment in it of so many different *genres*. From the severe simplicity of the Emain-Tara episode, we pass to the richer colouring of the Rathlin one. For this quality few passages in our literature will stand beside that which describes the night attack on Rathlin. The gleam of the lights over the dark waves that seethe round the turbulent Brecan's Caldron, the lapping of the waves against the prows of the on-coming ships of Nabgodon, the heedless mirth of the warriors whose shields and spears hang above them in the drinking-hall, the exit of Fergus to meet the approaching foe, attain in the simplest way the effects of painting. It seems to me as if we had in this episode the introduction of that subjective note that is so strong a mark of modern literature. We feel in it something of the emotional personality of the writer. It is a kind of earnest of what the epic literature would have developed into had it continued.

In his appeal to his audience the Irish seanchaidhe could never neglect the wonderland of Folk-lore. Whatever be the grand names and theories modern folk may weave about it, the folk-lore of the world finds its ultimate sustenance in the child-like imagination of those who have not a scientific or real explanation to offer of the mysteries of the universe. They have not, for example, reduced the conception of the vastness of space to the terms of a philosophic formula. It still remains in the region of feeling and of imagination, and finds its concrete expression in the weird and eerie feeling awakened by such incidents as those to be met with in the

over-sea episodes in Lochlann. To the early Irish, as to other peoples, the lands beyond the sea were the homes of wonder-land and of magic; they saw in them a ready fatherland for the mysterious creations of their imaginations, of such things as the mountain of fire, the magic birds, the giant warriors, the wondrous sea-monsters; and these, having found a local habitation, were brought within the circle of heroic doings of the early epic heroes. And so we have them in this Caṫṙéim of Conghal. Yet here they are merged in the forms of the historic saga, and are penetrated with something of its spirit. We feel that we are not altogether in the cloud-lands of pure fancy. Both sides gain. The historic or quasi-historic element is lightened by its fusion with the purely imaginative and wonderful, whilst the latter elicits more credence than modern readers would otherwise be inclined to give it.

The result in our saga is a composite yet artistic whole. As we reach the Arthur episode, as we draw near home, the wonderful is less in evidence, and finally we are left again on the *terra firma* of historic tradition in the episodes dealing with the harrying of Bruighen Boirche and the death of Lughaidh.

Among the characters two great heroic figures stand out —Conghal, our hero, and Fergus mac Rosa, or mac Roy. The treatment of the character of Fergus mac Rosa evidently offered some difficulty to the author of our tale. Fergus mac Rosa, as we know, bulks largely in the whole Cuchulainn cycle of saga, whilst Conghal, outside of the present Caṫṙéim, has no place therein. How could the lesser satellite shine beside the greater sun? One way out of the difficulty was to represent the sun of Fergus as not having yet risen. When Niall Niamhglonnach has the hardihood to proclaim vengeance on Fergus, our author interjects apologetically—"For his [Fergus mac Rosa's] deeds of valour were not known even up to that." Throughout we have a continuous insistence on the greatness of Fergus. We have on p. 34 the tribute paid him;

on p. 38 we are told that Conghal always addressed Fergus as "Great King." To him is devoted the whole episode of the destruction of Dun da Beann; and in the Battle of Aonach Tuaighe he shares the honours with Conghal. Again, in the Rathlin episode the first defence of that island is ascribed to Fergus, aided by Muiredach Mór, son of the King of Scotland, the introduction of the latter being a compliment to the redactor's kinsmen over on the Scotch coast. As in the episode of Craobh, the chivalry of Fergus is thrown into relief so here his modesty is shown in the splendid climax which describes his return to the drinking-hall after the defence of the island:—7 tangadar isin mbuiden ar a h-aithle 7 do tógbadar a n-arma uairib 7 do fuidedar ina n-ionadaib fein iar sin 7 nir commaidmiset na h-eicta do innesad uime "And after that they came into the hostel, and placed their arms above them, and sat them down in their own places; and they boasted not, indeed, of the deeds they had done." In the Lochlann episode, Fergus is introduced to us at the very beginning (p. 102) as the ṡiġṁleaḋ Éireann, the royal champion of Ireland; and in the episode of the magic birds (p. 137), all the warriors, not even Conghal being excepted, fall asleep, save Fergus alone. To him, as to Cuchulainn in the Táin, is thus reserved the honour of performing the heroic feat of valour. Finally Conghal sums up the feats of valour of Fergus in this connexion by saying (p. 145): 7 muna beith Fergus mac Rosa ni roiscfeadh fer a mbethaid aguinn eter ó sluagaib Muirne uair ar é do marb Cirb, Miscenmar 7 Saigeo ingen Carrthinn, "And, save Fergus mac Rosa, no one of us would have escaped out of it alive from the hosts of Muirn, for it is he (Fergus) who slew Cearb, Miscenmas, and Saighead, daughter of Carrthann"; and Bricne (p. 147) says: 7 gid mór do mait do rónsat uile, do ainn Fergus oirrsi, "And though it is many a good thing they all have done, Fergus surpassed them." In the Bruighen Boirche episode Fergus figures scarcely at

all, and only when Conghal is mentioned, which may, I think, be accounted for on the supposition that he took no part in the original Oıʒain Cↄċıaċ Boıṁċe.

It is unnecessary to dilate on the character of Conghal. He is a typical Irish hero, and his greatness is kept well in evidence throughout this tale; he is called "the rallying-point of hosts" (p. 27), and further on (p. 47) "the fountain-head of the princedom of Ireland." Notwithstanding the tendency of Fergus mac Rosa to overshadow him, the artistic propriety of making him the dominant character is kept well in sight by the author; and the result is that it is truly the Cↄıċṁım Conʒↄıl Clↄıṁnʒıʒ. As in the case of Fergus mac Rosa, a difficulty presented itself in Conghal's case to our Ulster author. How make a hero of Conghal, who was in revolt, not only against the Ardrigh at Tara, but also against the King of Ulster, Fergus mac Lede, against the king of his native province? We have already dealt with the difficulty; but we cannot help again referring to the skilful use made of Fachtna Finn Filé, who is always ready to avert the unfilial attack upon Ulster by some such advice as that given on p. 44: "My advice to you," said the poet, "is not to attack, war on, or challenge the Ulstermen on this occasion, for it is not they who are guilty towards you." In this connexion we may finally point to the readiness with which Conghal pardons Fergus in the end.

The discussion of the ramifications of the different characters in the story cannot be entered upon here, and does not come within the scope of an editor of an individual text.

Bricne or Bricriu in our text does not belie his traditional character; he is called "a head of oppression of Ireland" (p. 115); and of him it is said that "no lord could stand his virulence, save Fergus" (p. 45). Lughaidh Luaighne has little to say to the main course of the events, beyond originating the rebellion of Conghal by his judgment, and paying for it

by his death at the end. The women characters recall the types so well known in the Táin, the Children of Uisneach, and the other early sagas. Their position in ancient Ireland, as has been so often pointed out, was far higher than amongst the Teutonic nations; and their deaths, as in the case of Craobh, are always described with a pathos peculiar to our literature.

Throughout the whole saga the events flow with precision and regularity, and the sense of dramatic effect is well marked. The language has the terse and forceful character of the best epic prose. It is at once nervous and simple, and its effects are created with that *curiosa felicitas* which Matthew Arnold recognised as an inherent quality in our literature. Phrase after phrase may be chosen to illustrate those brilliant flashes of imaginative expression. The love of Fionnabair for Fergus mac Lede finds its utterance in words which, from their fine distinction, deserve a place in the foremost rank of literary imagery: "Tuccur go deimin," bar an ingen, "taebmuid n-gradha do neoc dib, uair immar lionnur robairtea maia ó Muir Eocht cuain 7 calaid romlionurdair gradh Fergusa," '"I do certainly," said the maiden, "bestow my love on one of them, for as the flood-tide from the Ichtian sea fills the bays and harbours, so doth the love of Fergus fill me"'; and in the order of realistic expression note the description of the attack of the sea-wolves (onċoin), p. 132: 7 dobenrat a feoil 7 a finnleabar o'n cnáim comgeal do'n chuiad, 'And they ripped the flesh and fair-skin of the warrior from the white bone.' In addition, however, to brilliant imagery, the sentiment throughout has the virile, heroic ring that befitted a warrior race. What could be more effective, as an example of dramatic restraint, than the description of Conghal on hearing the unfavourable decision launched against him by Lughaidh Luaighne (p. 25): "When Conghal heard that, he gave a thrust of his back to the wall of the banqueting-house, so that the shields fell from their shield-straps, and their spears from their rests, and their swords from their places; and he drank

only a part of the portion next him, and he came out to the quarters of the Ultonians—and his sleep was restless that night!"

The story reflects a civilisation which, though transmuted, has not entirely passed away. Its ideals of heroism, of physical endurance, of bravery, of equity were of no mean order, and found their expression in the heroic proverbs scattered through our work; as when Nabgodon is pressed hard in battle, we are told, ba cumа leir bár d'fáilid acht go maired a blád do bunad, "He cared not about dying, provided his glory remained." And, again, Fergus mac Lede, when trapped in the burning Cathair Boirche, exclaims: Ar sra dáoib bair maibad i ccat ina bair loscad a tuig, "It is easier for you to die in battle than to be burnt in a house." Or the similar sentiment of Lughaidh Luaighne, the ardrigh, when challenged by Conghal: Ni rig da n-obadh cat, "He is no king if he should refuse battle." Such were the maxims that fed the spirit of a race which was fashioning its heroic sagas at a time when the Roman world outside was sinking to decay. Faults enough our countrymen may have; "We have heard their faults a hundred times"; but want of courage, of heroic daring, and of hopeful endurance cannot be laid to their charge. Though not historic as a whole, our saga contains much that is historic; and as representing to us manners and customs in ancient Ireland, it has a reliability attested by the archæological evidence found in the weapons and ancient instruments of war and peace to be seen in our National Museum, and in the topographical names and ancient monuments whose history it professes to illustrate.

It is a large and brilliant picture of a civilisation which was to be the nursing-ground of the higher Christian one that followed. We see in it whence, in the natural order, the Irish monk derived those heroic qualities of endurance which made him the Christian pioneer of Western Europe, and which enabled him to adopt a rule so strict that it had to be relaxed

to suit his weaker brethren on the continent. We see, in fine, the virtues which, in the natural order, were to win for us the glory of a bloodless Christianity.

The Manuscript.

The Caithréim Conġail Cláiringnigh is contained in a single paper MS. in the Royal Irish Academy, of which the original title was H. and S. No. 205, and the present "habitat" of which is 23 H. I. C. O'Curry, in the following passage taken from his MS. Catalogue in the Academy, ascribes to it a date somewhere about 1650, and from that conclusion I see no reason to differ. His description of the MS. is as follows:— "The writing in this manuscript is of the most beautiful that ever I met, strongly resembling the handwriting of the celebrated Duald mac Firbis, but not his; and the orthography is perfectly correct in every instance. From the character of the writing, the ink, paper, &c., I conclude it to have been transcribed about the year 1650. The tale which makes up the contents of this MS. is one of great interest, as well from the purity and elegance of the language, the very best I ever met, as from the number of historical and topographical facts it contains"—Cat., H. and S., R.I.A., pp. 580–583. The paper is brown in colour, but of good texture, and, considering the wear and tear to which it has been subjected, is in good preservation. Unfortunately, however, the edges of the pages are considerably frayed, so that a number of words have been lost. Their loss, however, would not interfere in any case with the sense save in that of the passage the loss of which is marked by the asterisks on p. 20. Here in the MS. a piece has been torn off from the top. In the case of the remaining lacunæ I have filled them up from the context; and the words supplied are enclosed in square brackets. The printed text represents therefore, I hope, the original state of the MS.

One other copy of our MS. exists, and which is not referred to in any printed notice of the text. It is a copy made by Malachy O'Curry, brother of Eugene O'Curry, from our original MS. 23 H. I. C. O'Curry's copy is contained in MS. 23 K. 28, R.I.A. Being a copy, more or less faithful, of 23 H. I. C., it, of course, supplies no variants, so that our text is based upon the single MS. 23 H. I. C.

The Caithréim Conghail Cláiringnigh was first noticed by O'Curry in his "Lectures on MS. Materials," and in his "Manners and Customs." Extracts from these references are given in Additional Notes. We have already referred to his reference to it in connexion with the Book of Leinster (List of Tales), printed in the Appendix to his "Lectures on MS. Materials." Mention has also been made of the use made of the Rathlin episode by the Rev. G. Hill and Monsignor O'Laverty. M. D'Arbois de Jubainville refers to it in his "Essai d'un Catalogue," and Dr. Douglas Hyde has mentioned it in the list given by him in his "Literary History of Ireland." Finally, Miss Hull has given it a place in the tabular list she has drawn up of the stories of the Red Branch Cycle in her book entitled "The Cuchullin Saga." Apart, however, from mere references to it, the MS. has lain unpublished since O'Curry's time. O'Curry evidently intended to edit it, but his many duties and labours probably prevented him. We might also mention that Peter Connell made use of it in compiling his MS. Dictionary, which is now in the Library of Trinity College, Dublin. A few marginalia, consisting of transcripts of some faded words in the text, are in the handwriting of O'Curry and Connell. It is now completely printed, edited, and translated for the first time.

In attempting to discover some clue to the date of the MS. other than the character of the writing, it struck me that the paper would have a watermark of some kind. On holding a page up to the light, I discovered a very distinct and elaborate watermark, consisting of an ecclesiastical crown,

underneath which were the letters I H S (the usual contraction for Jesus), and underneath this the name Martinaud in capital letters. I have been unable to trace up the watermark, but it seems to me a French one, and the paper is probably French-made paper. The printed literature on watermarks is very imperfect, but possibly a search in the Bibliothèque Nationale, Paris, would lead to the identification of this one. The identification of the watermarks of our early paper MSS. would be of great help in dating texts, &c. As far as paper and writing go, our MS. belongs to about the year 1650.

Grammatical Analysis.

Far more difficult than dating the MS. transcript is that of dating the tale itself on linguistic grounds. We have to distinguish between the date of the matter upon which the tale is based, and the date of the earliest known MS. recension of the tale, when in fact, as Mr. Nutt says, it passed from the oral to the written state.

It scarcely requires the application of any elaborate critical criteria to see that the language of our present text is that of Late Middle Irish, or Irish of the Transition Period from Middle to Modern (1550–1650). Stripped of the scribal archaisms which the conservative tendencies of the scribes maintained, it would almost pass for Early Modern Irish. I have, however, in view of this being an *editio princeps*, adopted a conservative attitude towards the text, and hence conserved what may after all be only mannerisms. I have retained the double c for ȝ where it occurs in the MS. In compound nouns, the older MS. usage is reflected in the non-aspiration of the second part in many cases where it would now be aspirated. A peculiarity of our MS. is the non-aspiration after the preposition do and a few other simple prepositions, which can scarcely be defended; but for which this may be taken as a

correction *passim*. Further, the combination gl, cl is seldom or ever aspirated, *e.g.*, we have do clannaib. Where the infixed pronouns of the first and second persons, m and d, occur they are not followed by aspiration. These omissions have, I believe, no phonetic significance. Another tendency of our scribe was to omit the aspiration, where necessary, of c in the combination cr. Less defensible mannerisms were the omission of aspiration marks after such words as mo, 'my,' do,'thy,' &c. In this latter case I have silently corrected in the text. Our scribe not infrequently forgets to aspirate the letter c in words like amach, and these also I have corrected silently, though in some cases in Part I. the MS. reading was retained. The correct reading is given in the Corrigenda. The non-aspiration of consonants in intervocalic position I have left unchanged when they occur, as in tabair, as possibly reflecting an earlier recension. As one might expect, there is less deviation from rule in the case of eclipsis. Initial t and c are at times left uneclipsed, where in Modern Irish the eclipsis would be marked. In the matter of accentuation the MS. reflects the loose system of Middle Irish MSS., omitting or inserting the accent, more or less at pleasure. The so-called triphthongs *eoi*, &c., are never accented, and the diphthongs seldom. The broad *é* form is used from time to time, but I have printed it as simple *e*. The words are, of course, often written close together, as for instance rena ṫgoiri, in which case I have separated out thus—re n-aṫgoiri. In the case of the verb adconncadair, I now regret not having printed the forms odconncadair, ó 'dconncadair, so as to show the combination ó adconncadair, and so for odchualadair = ó adchualadair. This may be taken as applying *passim*. In one case, p. 8, this form has been printed wrongly, ou'chualadair for ó'dchualadair. The remaining peculiarities of our text, as for example the retention of older spellings and case-forms, are to be explained from the fact of our text being a modernisation of an older Middle Irish one, of which the characteristics are reflected in the archaisms of our present one. I have

supplied the text with a running series of grammatical notes which sufficiently indicate this. Direct evidence of the present MS. text being a transcript is afforded by the cases of *homoioteleuton* referred to in the notes on the MS. pagination. The statement on p. 190 that Fachtna, the poet, and Bricne, son of Cairbre, were early redactors of our tale, points in all probability to an early date for the composition of the original Cáin Ḋéim, whilst making all allowances for the assumption that its ascription to them is an attempt to win credence for the tale by ascribing to it such ancient authorship. In addition I append the following analysis of the verbal system of the whole text. I have printed the verbal system of Part I. separately from that of Parts II. and III., for convenience of reference from the text, and in the hope that some material difference might have been found in the treatment of the verb. I regret to say I have found none, and so am unable to support by grammatical evidence my analysis of the tale into different strata. It may happen that the application of subtler grammatical criteria than I have at present at my command may ultimately strengthen the deductions based upon literary-historical grounds. Let it be said, however, that the grammatical differences in the strata could scarcely resist the process of modernising to which they were subjected with each transcription of the text. *A priori* we should expect a transcript of about the year 1650 to retain little evidence of the grammatical diversities of an early Middle Irish original text. The absence of such evidence is, therefore, only a negative argument against my conclusions. Further, this latter argument is weakened by the very possible hypothesis that the fusion of the different elements took place whilst the tale, as a whole, was yet in the oral form.

In drawing up the following lists I have not attempted an exhaustive register of the number of times the verb-form occurs. What has been done is to register the common verb-

forms once at least, and the rarer ones as often as they occur. There may be some accidental omissions; but, on the whole, the analysis furnishes a complete conspectus for the period, as far as the MS. goes, of the verbal system. I trust it will be of use in an historical account of the Irish verb. I cannot refrain from acknowledging my indebtedness to the splendid labours of Professor Strachan in this field of work, as well as to the stimulus I derived from his teaching when he lectured in Dublin. The reference after each verb-form is to the page; in some cases no number is given, the form being of such common occurrence as to require none. The registering of the verbal forms in the following tables made it unnecessary to enter them in the Glossary, besides presenting them in a more useful and scientific fashion. I have registered the different spellings of the one verb-form in order to help the student, *e.g.*, ebcc, ebg, ebġ, ebiġ, &c.; of course no one would mistake me as meaning that they were essentially different. Further, I have in many cases given the supporting particles as interesting syntactically. As may be seen, the general *facies* of the older verbal system is maintained, though we see the modern system in process of evolution. We have still the remnants of an S-future; the reduplicated future is, of course, in vigorous use, and we have in it absolute and dependent forms (*a* and *b*). In the B-future we have still remnants of the absolute and dependent forms. The three preterites are well represented, the reduplicated (perfect) preterite; the T- and the S-preterite; the latter, of course, being strongly in evidence. The development of the Middle Irish deponent form in tar, tair, is well represented, *e.g.*, ro ċomuṙtair. The passive forms sufficiently explain themselves. The paradigm of the substantive verb will, considering the date of the MS., offer some interesting forms. We have in Part I. the old imperat. pl. 2, bith. The preterite offers the instructive sequence roboi, robói, robáoi, dobáoi, robi, dobí, which is a complete history of the development of the modern form dobí from that of

the Glosses, ꝓoboı. The subjunctive forms are also interesting survivals. In the copula, amongst other things, the sg. 3, future, bıṫ is interesting, as are the forms bam and beꝓum. In Part II. I would draw special attention to the deponent subjective forms of sg. 1, present, ȝo ccoꝛnaꝑ, &c., to the B-future paradigm, and reduplicated future, in which the absolute and dependent forms are well marked. The preterite forms of the first, second, and third persons are well represented. In the substantive verb, Part II., the present indicative is represented by forms from -tau, Biu, Fil. The preterite is again representative of all periods. The third sg. future has an absolute and dependent form, whilst the subjunctive is well in evidence. In the copula the -form ꝓobꝛad in preterite is to be noted. We have also a present and preterite passive.

PART I.

THE VERBAL SYSTEM.

Active Voice.

Imperative.

sg. 2 abair 42, abairi 46, beiri 40, cuiri 34, déna 40, 44, dénta 42, eicc 16, 46, éirig 10, 30, inn, tabairi 18, 22, tabair 44, 50, timċill 50, tógaib 50.

sg. 3 abrad 44, anad 44, 47, éirgeḋ 44, tegad 44, ticcid 44.

pl. 1 (subj. used as imperative).—gabam 50, tiagam 50.

pl. 2 beirid 60, cotnaid 4, na dénaid 10, na fealliaid 8, ionnfoigid 44, leicciḋ 8, tabriaid 52, 66.

pl. 3 tegaid 46.

Present Indicative.

sg. 1 adeirim 10, adeirimi 26, beirim 16, doberimi 26, 36, tuingim 26.

sg. 2 in tigi-ri 50.

sg. 3 do-m-beir 58.

Relative:—benar 68, berer 12, comrucer 28, criaider 58, lionnar 16, maidier 50, teagmar 56.

pl. 1 adciamaid 54.

pl. 2 a n-abriaid 48, adcluinti 44.

Deponent:—sg. 1 do fedar 54, da breudarra 48, nocha nfeadar 56. sg. 3 nir fiur 36, gén gur fiur (pret.) 24.

Present Subjunctive.

sg. 1 go ttugaiṙa (dep.) 32, o'a ttiubaiṙa (dep.) 20.
sg. 2 muna ttugair (dep.) 32, go coṁiuice 48.
pl. 1 no go noeaċam 10, 60, co noiogłam 60.

Secondary Present.

sg. 1 oa n-gabuino-ṙi 38, in ngabuinnṙi 42.
pl. 3 ṙo ṙuiroiṙ 20.

S-Future and Subjunctive.

Primary.

sg. 3 maṫ oa tti (subj.) 50, ooṙaoṫ 40.
pl. 3 ooṙaoṫṙat (2) 42, ṙo ṙaoṫṙao 42.

Secondary.

sg. 1 oa ṙṙeṙainnṙi 54.
sg. 2 muna tiṙta 20.
sg. 3 oa ttoiṙṙeṫ 66.
pl. 3 oa bṙeṙaoiṙ 28, noco ṙoiṙit (subj. pr.) 8.

Reduplicated Future.

Primary.

sg. 1 (*a*) béṙaoṙa 8, oingeubaoṙa 46, oo ġeubao 60.
(*b*) aoéṙṙa 8, ooḃéaṙṙa 4, ooḃéṙṙa 22, ni cél 50, go noiġél 30, con oiġeóḷṙa 36, an ṙéṙṙa 42, naċ geuba (?) 26, oo ġeuna (?) 22.
sg. 2 geubṙa (?) 42, oo ġeubair 40, oia ttibṙe-ṙa 20.

sg. 3 (*b*) coiṙeóna 26, ooḃeuṙa 40, ooḃeuṙa 20, ooġeuba 32, eiṙeóċa 42, geubar tu (rel.) 42.
pl. 1 (*a*) beuṙmaoio 40.
(*b*) air a mbéṙuimne 46.

Secondary.

sg. 2 dobeuiṫa 16.

sg. 3 go noingeubaḋ 48.

pl. 1 ro coiṙénmaoiṙ 60, ni ḋingnemaoiṙne 10, gur ḋioguilmiṙni 30.

pl. 3 da noeċaoiṙ 46, do ḋénaoiṙ 6, go nḋigeólaḋaoíṙ 36, ionnṙoċaḋaoiṙ 38.

B-Future.

Primary.

sg. 1 (*a*) cuiṙeo 8, cuiṙiod 34.
(*b*) naċa ṫṫiéccead 16, ní ṫiéccead̃a 32.

sg. 2 nac ṫṫuiṫṙe 30.

sg. 3 (*a*) ṙeaṙṙuiḋ 42, lionṙaiḋ 56, ṫiucṙaiḋ 48.

pl. 1 (*b*) anṙaimne 44.

pl. 3 (*a*) beanṙaiorṙun 48, gaiṙiṙo 42.

Secondary.

sg. 1 ro coṁaiṙligṙinn 22.

sg. 3 co m-bṙiṙṙeaḋ 60, naċ leanṙaḋ 36, do ṁillṙeaḋh 6.

pl. 3 roiċṙiṙ 64.

Perfect.

sg. 1 adconnaic 40, adconnaiṙc me 40.

sg. 3 adċonnaic 20, 58, adconnaiṙc 38, adċuala 12 ro-ṙ-bi 30, man ḋeaċuiḋ 38, doċuaiḋ 10, 20, 40, o'dċuala (adċuala) 24, 26, do ċuala 6, do ḋeiṙṙeṙaiġ 12, go ndeṙiġ (deṙṙiḋ) 14, do ḋúiṙiġ 22, ro ġluaiṙ 28, ro inniṙ 18, ro ionnṙoiġ 60, go ṙáinic 30, 50, 56, ṫáinic (rel.) 4, 18, 20, 42, ṫaṙla 64, ṫaiṙinic 28, ṫeṙna 66, ṫoṙcaiṙ (ṫoṙċaiṙ) 52, go n-doṙċuiṙ 30.

pl. 2 (ó)do ċuiṙeaḃaiṙ 66.

pl. 3 adconnċadaṙṙan 12, adconncadaṙ 28, adconċadaṙ 36, do ċoncadaṙ 6, ó'dċualadaṙ (adċualadaṙ) 8,

no gur bṁuaḋar 52, do ċoglaḋar (wrongly in text do ċṁoccnaḋar) 6, no ċuinnceḋar 36, do ċuaḋar 18, 52, 62, do ḋeirgḋur 4, co ndeirgḋar 6, co ndoiciuḋar 62, no eigeḋar 10, no faoṁaḋar 10, ni feaḋaḋar 6, do fobuaḋar 6, no foillsigeḋar 64, do gabaḋarsan, no gluaiseḋar 24, 34, do goireaḋar 34, no gráineḋar 28, no innseaḋar 58, no leigeḋar 12, ráṅgaḋar 28, do innseaḋar 26, táṅgaḋar 6, 22, tugaḋar 18, do ḋionólaḋar 4, no ḋóglaḋar, toiciuḋar (toiċiuḋar) 52.

T-Preterite.

sg. 3 aḋubairt (at-do-ber-t) 8, adbert 42, 54, robert, 18, robeart 48, arbeart 1, adract 10, atraċt 16, roċleaċt 58, doruaċt 58, do ċairiugud (transition from T-pret. to S-pret.) 20.

S-Preterite.

sg. 1 ni ċaḃlus 20, roċaruis 16, ni gabus 26, tuccus 40, i ttangus 20.

sg. 2 adconnarcais 40, do ċaruis 22, cóṁairligis 24, ar a bracais 40, ni gabais 42, nar gabairiu 26, do oirdirgis, ċangais 38, no-d-tógbais 20, do ṫógais 22.

sg. 3 no airgill 44, ó do aṫain 6, roben 62, do ṫóraig 1, do ṫórmig 36, no ṫorrig 60, no ṫreaṫnaig 64, romcuir 18, no ṫuir 12, no ṫicend (ṫiċend) 52, no ṫiubrais 60, no eagair 38, do éirig 6, 18, no éirig 20, no eirgirium 60, no fáccaib 60, no fer 38, do fiarfaig 48, no fiarfaig 46, no fiuchairiurum 42, do fuagair 52, no gab 30, do gabrideir 1, do gaib 60, do geall 60, no geall 52, do goid 32, nir ib 24, no imig 30, no imir 30, no ionnail 20, no labair 24, do leicc (with prep. le) 6, no ling 56, no maid 28, do noċt 38,

ro oivoiġrium 12, do oirdiuġ 1, do fiaid 10, 34, ro fiaid 48, ro feidiġ 62, do fiġne 1, do finde 16, do finne 46, do feol 36, do fmuain 6, do fuid 12, ro timċill 12, 24, do tóġ 54, tucc 30, tuġ (rel.) 18, ġuri tuill 12.

Absolute:—aicniġer 38, aċġonair 64, delcair 42, fiafraiġear (?) 42, ġabair 18, ibir 18.

Deponent:—Ro ċiomuidair 24, ro cuiredair 20, do ġabudair 32, ro ġabudair 1, ro ġabudair 34, ro iadudair 38, ro lingedair 38, romlionudair 16, fuġudair 12, ro fairdedair 14, ro filledair ri 14, do filliudair 6, ro fuidedair 18, tuġudair 1, tuccudair 1, tuġudair 38.

pl. 3 ro airiġriud 62, ar' innriud 4, ro comfuicriud 64, ro ċuiriud 62, ro fáġrad 52, ro ġabrat 52, do imiġriud 54, do riónrad 36, 48, do riónrat 60, ro fuidriud, ro ċanuiġred 62, tucrat 62, ċuirat 24, ro ċuiriud 30.

Deponent:—do ċinnriudar 24, do fiaidredar 18, ro fiaidreadar 36, ro fiaidredar 48, ro fiaidredairfuide 22, ro fiaidriudar 36.

Passive Voice.

Imperative.

sg. 3 Airiġther 50, cóiniġther 8, dénter 44, ġabther 4, marbther 4, fuidiuther 8, tabairther 4, tiagar, tiaġar 66, tionóilter 66.

Present Indicative.

sg. 3 adeathar 28, fiastar abar 10, 28, 30, fiastar n-abairther 24, ġén go n-airmiġter 66, comailtear 54, co ccluintear 66, cuirther 48, cuirter 44, do[ġ]nither 54, (fiastar) fiaster 46, 52, fiaidter 28, 30, fiomtar 18.

PERFECT.

sg. 3 adbeirid 30, ro baided 56, no gur bṡired 64, ro ceilead 42, (uair) do clos 64, ro cóṁgaid 14, ro ċoṁṁgad 60, ro coṁṁórad 32, do cuiread 12, cuireth 48, conaċ deirna 18, no gur díċeannad 30, do h-eargnad 4, ro fágad 54, (ó nach) fer 46, ro fiġeth 64, ro foillsiġead 42, ro forḃailead 12, ro forṁgabailead 12, ro gabad 10, conar gabad ṁu 62, ro h-innled 10, ro innred 36, ro marbad 28, 30, ro meabad 66, do millead 6, ro múrad 52, ro nairgead 32, do h-oirdniġead 6, do rinnead 4, do ródad 1, targur 26, ro tiodlaicead 18, (ó) ttucad 18, tuccad 24, ro túired 40, ro faidead 38, ro fuided 24, ro fuidiġed 12, do h-úrlabṙad 4.

IMPERFECT.

sg. 3 do [g]niṫa 38, do [g]niṫi 10, do [g]níṫi 24.

REDUPLICATED FUTURE.

Primary.

sg. 3 gébṫar 42, do génṫar 8, 18, 66, go ndiġeólṫar 48.

Secondary.

sg. 3 ro benṫa 10.

B-FUTURE.

sg. 3 airgṙider 46, ro beanṙider 46, caiṫṙider 38, cuirṙideṙ (. . . . . ċu) 42, cuirṙir (. . . ċu) 42, fiorṙuideṙ 54.

Secondary.

sg. 3 do múirṙide 60.

VERBAL NOUN (INFINITIVE).

da bar n-acallaṁ 48, altrom 12, ag a n-anacall 6, aiccuin 54, do buain 32, breiṫ 16, d'a ccaoṁna 6, mo

ḋaḃuġaḋ 42, ṫ'a ccoṁéṫ 6, aġa ccoṅġḃáil 64, ceaṅġal 6, mo ḋoġaḋ 42, aġ coṁmaoiḋioṁ 30, do ḋoṁmóiaḋ 36, (a) coṁ-coṁmóiaḋ 34, cómuġaḋ 60, aġ coḃuġhaḋ 64, (a) ḋuiḃḃeachaḋ 6, aġ cuiṁṁiuġaḋ 1, a ḋuḟ 6, aġ ḋaiṅġniuġaḋ 68, do ḋéanaṁ, do ḋiḋuḟ (dioḋuḟ) 26, 34, (aġ) diṅġḃail 64, do ḋioġail, do ḋioġailt 26, 58, mo ḋul 40, ḋluṫaḋ 64, doṁṫaḋ, eġar 38, erġe 10, 20, ṫ'fáġáil 4, (aġ) faicsin 28, fairġin 54, fiġi 42, ṫ'foiṁṫin 58, ṫ'foiṁṫaḃairt 10, do ġaḃáil 34, ḋó leanmain 46, aġ leiġeaṫ 66, loṫcaḋ 14, imrin 42, aġ iomaiṁ-ḋuḟ 12, do ṁaiḃeaḋ 6, maiṁain 58, ṁe milleaḋ 18, aġ ól, aġ riaḋa 38, rioṫain 48, do fairuġhaḋ 6, (aġ) fcaṫḋiden 64, do ṫaḃeirt 18, tairġrin 26, do ṫeaṫt 26, do ṫeġṁail 40, aġ teġuṫc 38, do ṫeirneaṁ 40, do ḋoṫaiṫioṁ 4, aġ toġail 42, aġ toiġeaṫt 28, do ḋoirneaṁ 38, toirriaṫtain 12, (aġ) tuair-ccaḃáil 64, tuitim 58, a ḋuitimriuṁ 40, aġ tuirġnaṁ 4, uirġaḃála (gen.), úiṫóġḃail 12.

THE SUBSTANTIVE VERB.

Accented Forms.

Imperative.

sg. 2 biri 30.
sg. 3 biḋ 54.
pl. 2 biṫe 8, biṫi 4.

Present Indicative.

(*a*) **-tau-.**

sg. 2 aṫái 54.
sg. 3 aṫá 4, óṫa 52.
pl. 1 aṫámaoiṫne 46.
pl. 3 aṫáṫ 56, aṫáit 8, aṫáiṫe 18.

(*b*) **Fil.**

sg. 3 noċa nfuil 28.

PRETERITE.

(*a*) WITH *ro-* (*do-*).

sg. 3 ꝓoboi 8, 34, ꝓoḃoi 32, 66, ꝓoḃaoi 14, 28, oo ḃaoi 58, ꝓoḃi 38, oo ḃí 1.

Enclitic :—a ꝓaiḃe, nac ꝓaiḃe 4.

pl. 3 ꝓoḃáoaꝑ 26, 30, oo ḃáoaꝑ 1, 26.

(*b*) WITHOUT *ro-* (*do-*).

sg. 3 ḃaoi 56, a m-boi 18, gac a m-baoi 56, go m-boi 38.

pl. 3 báoaꝑ 56.

FUTURE.

sg. 1 bíao 8.

sg. 2 noca bia 54, a mbia-ꝼu 34, beiꝼ 34.

sg. 3 ni ḃiaiḋ 48.

Relative :—ḃiaꝼ 18, 42.

pl. 1 bémio 42.

pl. 3 béio (2) 42, ó ḃéio 4, béoio 22, beioit 22, béo 34.

SECONDARY FUTURE (CONDIT.).

sg. 2 noca ḃeṫea 54.

sg. 3 no ḃiaḋ 16, oo ḃiaḋ 60.

pl. 3 oa mbéioiꝼ 22.

SUBJUNCTIVE.

Present.

sg. 3 co mbé 50.

Relative :—ḃeꝼ 24.

pl. 3 go mbeio 50.

Past.

sg. 3 génго [m]beṫ 32, go mbeiṫ (go mbeṫ) 10.

INFINITIVE.

oo ḃeiṫ 6.

The Copula.

Indicative.

Present.

sg. 3 is, as 1, d'a n-a(d) 48, d'a n-ad 54, gonad 66, mara 52.

Subjunctive.

Present.

sg. 3 gulab 4, leb 46, mad 46.

Past.

sg. 3 damad 6, no gom' 6.

Preterite.

(*a*) With **ro-** (**do-**).

sg. 3 no bo 6, 24, nobo 30, conaibo 64, dabo 1, gébo 30, miabo 28, nob (+ vowel) 54, 64, dob (+ vowel) 4, nib (+ vowel) 60, gu (+ consonant) 8.

pl. 3 Robrat 10.

(*b*) Without **ro-**.

sg. 3 bu 44, ba 1, 36, 44, bad 56.

Future.

sg. 1 bam 32.

sg. 3 bid 20, 42, 46, 50, 54, 56, 66, nach ba 46.

Relative :—berum 32, bur 4, 22, 26, 44.

Secondary Future.

sg. 3 no bad 6, 38, ni bad 6, 46.

PARTS II. AND III.

THE VERBAL SYSTEM.

Active Voice.

Imperative.

sg. 2 abair 82, na h-abair 78, 182, beir 98, 114, 174, cóimig 82, coroin 182, 186, tabair 104, 174, tabairt 186, tabairt-ra 164, tabarra 106, ferra 104, fuagair 184, iarr 98, innis 20, fuirig 82, tairra 82.

sg. 3 anaid 104, fágbaid 182, tabraid 182.

pl. 1 (subj. used as imperative).—fagbam 78, tiagam 80.

pl. 2 na h-abraid 150, caitiri 160, cóimgid 154, tabanaidi 152, eiccid 92, 112, eigid 92, eiccid 112, fritheólaid 170, gabaid 94, leiccid 116, linccid 166, múraidi 144, rigid 122, tabraid 88, 94, tairgid (?) 158, teicchid 86, 98, 124, 154, 182, ticcid 100, 156, 182, na toimtearcaid 170, uplamaid 78.

pl. 3 tabrat 86, tegait 154.

Present Indicative.

sg. 1 adcim 164, adeirimi 106, dobeirimi 80, fadilim 110,

sg. 2 gura tteigi 120, rire 112.

sg. 3 do beir 94, a mb[eir] 80, nad cair 110, do[g]ni 156, téit (rel.) 150, téd (rel.) 92.

Relative:—benar 156, diongbar 128, innisid 118.

pl. 1 adciamuid 86, 102, adeirmid 150, adeirmidne 106.

pl. 2 adeiti 150.

pl. 3 nad bréduid 110, friegduid 134.

Deponent:—sg. 1 do fedarra 120, 168, 180; sg. 2 nad bridir 108.

Present Subjunctive.

sg. 1 go ccoṁnaiṁa, dá n-gabaiṁa 150.
sg. 2 muna dione 80, mor doiṁle 114.
sg. 3 nogo ccoṁlaid (fri) 136, go breṁid 126, muna fóiṁid 80, act go maiṁid 96, go tteitid 182.

pl. 1 co ndiongnam 88, 106, 174, go bfionnam 110, no go n-gabam 166, go ttugam 78, 162.
pl. 3 conaċ raibigid 166, co ndénaid 134.

Secondary Present.

sg. 1 co ndeṁnuinn 80.
sg. 3 ro fṁoċaileódiom 138, da n-obadh 182.
pl. 1 con faccmir 116, do ċelgmir 116.
pl. 3 dá ccluindir 136.

S-Future (and Subj.).

sg. 2 da tteir 120.
sg. 3 gion go ndeach 116, dofaoċ 82, ti 84, 118, 168, 184.
pl. 1 nogo roiriom.
pl. 3 adfaoċrat 104, dá roiċret 78.

Reduplicated Future.

Primary.

sg. 1 (*a*) bérad 76, dingeubad 78, 98, go ndingeubad 82.
(*b*) adeuṁ 164, adeuṁ (?) 106, doḃér 116, do beuṁ 100, 148, ní ċéal 166, ni geub 162, raiṁeul-sa 166.
sg. 2 do beuṁ 100, do geuba 112, do géba 118, do geubar 112, dogeubair 72, noċa nsuige 110, no go n-ioca 110.

sg. 3 (*a*) oiġeolaiḋ 136, oinġeubaiḋ 100, fiecceoiniḋ (friṡi) 122.

(*b*) adeuma 152, do déna 188, ni ḋiongna 150, dia bṡaġaran 110, acht muna bṡaġa 110, fuaigceóla 110, do ġeuba 100, ni ġeubaran 100.

Relative :—béiar 96, coigeónar 80, imeóiar 120.

pl. 1 (*a*) béimaoidne 72, oinġeubmaoidne 130, fágmaoidne 80.

(*b*) dénam 88, doḃéiamne 70, 154, oinġeubam 130, doġeubam 78, doġénuimne 118, ġeubam.

pl. 2 doġéḃṫaoi 116, doġeubṫaoiġi 74, in ngeubṫaoi 114, 'ga bṡuiġṫi, go bṡuiġṫi 106, 122.

pl. 3 doġeubad 104, ġeubaid.

Secondary.

sg. 1 ar a ttiubṡoinn 160, ni tiúbṡoinnġi 74.

sg. 2 fáltcoiṁṫaoi 112.

sg. 3 no go ccoigeonaḋ 100, doġeubaḋ 170, do imeoiaḋ 76, ni ṫéimeḋaḋ 146, nach ttiubṡiaḋ 76.

pl. 1 co ndeċmaiġ 78, co ndeċmaoiġ 112, d'a noingénmaoiġ 160, ni fuiġmiġ 72.

pl. 3 do [ḋ]oideólaoiġ 110, do ḋoideólaoiġ 134, do ḋoigeónaoiġ 104, da ndeċaoiġ 114, ni bṡuigoiġ 114, cono-m-gabaiġ 168, do fioiḋoiġ, ní tiubṡiuroiġ 148, d'a ttiubṡiuroiġ 190.

B-Future.

Primary.

sg. 1 (*a*) faoiḋfeo 110.

(*b*) noċa caṁaḃṡa 110, ċuṁeaḃṡa 188, ni léceaḃṡa 182, ni ṫiucaḋ 176.

sg. 2 ni léiceṡe 188.

sg. 3 (*a*) be[nraiḋ ri] 136, claoċloṡraiḋ 120, claoċloiḋriḋ 122, tiocfaiḋ 74, tiucfaiḋ 74, tuitfaiḋ 76.
(*b*) tiucfa 150, tuitfe fé 82.
Relative :—benfar 96, ṫiocfar 84, tuitfar 130.
pl. 1 (*b*) aḋcuiṁfem 154, ni ṫiucfam 174.

Secondary.

sg. 3 do bṙiṫfaḋ 120, do ċlaoiḋfeaḋ 122, do-ban-fiocfaṫ 78, go raċfeaḋ 140, ni foiċfeaḋ 144, go ttiucfaḋ 136.
pl. 1 a ccuiṁfema[oiṫ] 72, do iaṁṙamaoiṫ 72.
pl. 3 co cleaċluiṫ 1, 168, d'fuicfiṫ 136, co fnaiḋfiṫ 180.

PERFECT.

sg. 1 noċa nfaca 104, tánac-fa 154, tánag-fa 154.
sg. 3 ó'ḋconnaic (o'ḋconnaic) 86, 90, 114, 180, ioconnaic 158, aḋċuala, ó'ḋċuala (ó aḋċuala) 76, 86, 128, 172, naċ ccuala (fib) 74, do ċeileaḃaiṁ 150, do-foiṁiḋ 78, do ṁeabhaiḋ 94, fáinic 80, nogo fáinic 186, tainic, táinicfiom 80, ó ṫainic 74, no co ttainic 78, ní ṫainic 92, tainic 162, ṫaṁla 72, go ttaṁla 136.
pl. 1 ni ċualamar 90, ni ḋeacamaine 76, ni facamar 76, fuaramar 164, do iaṁṙamaine 86, tangamar 74.
pl. 3 aḋconcadar, aḋċoncadar, aḋconncadar 72, 80, 84, 102, ó'ḋconncadar (equivalent to ó aḋconncadar) 174, ó'ḋċualadar (= ó aḋċualadar) 136, gur bṙiṫiodar 186, do ṫaiṫeḋar 98, 162, 184, do ċoṁaiceḋar 184, do ċuadar 76, 100, do ċualadar 88, do ṫiuḃṙiacadar 90, doiṁiciḋar 130, 174, do ṫoiciḋar 174, toiċiḋar 130, ro éiṁġeadar, ro eiccedar 76, 92, do ṫeṙadar 92, d'ṫeṙadar 176, do fiaṁṙaigeḋar 72, 100, do fóḃṙadar 90, do fṙiegṙadar 136, an bṙuaṙadar 76,

do ġabadar 90, do ġáirfedar 90, 170, do ġluaisfidar 102, do ib[ea]dar 88, do imġedar 152, do innsedar 100, lesgedar, do lecced ar 74, 118, do leanadar, do lenadar 132, 172, 186, do luiġedar 70, co riandadar 72, 90, 186, do ráidedar 108, [ro r]cinnedar 86, do fiaidnedar 172, do ruidedar 88, tángadar 70, ro ċionóiledar 70, ro ċóġbadar 88, tugadar, tuccadar 72, 88.

T-Preterite.

sg. 1 do ċaiscreil[t]-sa 82.

sg. 3 adbeir 78, adfiadar 120, robeir 96, 98, 128, 162 co n-ebeir, arbeir 190.

pl. 1 doniadtamar 122.

S-Preterite.

sg. 1 doniadus 176, 178, fuasnas 158, do mairbas 174, do ċaiscis 188, ni ċugas 82.

sg. 2 a ndeisnais 182, no gus diultais 188, do iarnais 174, do mairbis 134. doniadais 134, do insis 160, le ttangais 134.

sg. 3 do airic 158, do beannaiġ 80, rofben 94, 174, 186, do bioġ 182, do ċinn 146, do ċóisiġ 94, 184, do ċomaidi 96, ro comnic 138, do ċoscin 186, do ċriaċt 124, 142, do ċreidiġnaiġ 126, romċreidnaiġ, romċreidiġnaiġ 128, 174, 178, do, nar, ċrioċnaiġ 114, 178, do ċuaidrén 132, do ċuirfen, ro[d]cuin 132, 114, gus deiġbis 138, ni deisea 70, a n-deisea 98, deiscaiġ 110, do diċuin 172, ro discaoil 140, gus diubsaic 126, gus dlúiġ 96, gus dluicthiġ 184, doniad 96, do duirġ 138, do eagail 138, do éirġ 76, 86, fágaib, faccaib (with do, gus, nis, nocar, &c.) 140, 152, 162, 172, domfarsaiġ 128, do, ro, nar fec 96, 136, 138, 144, do fer 168, do fiarfaiġ 74, 76, d'foġail, do

fo·gain 162, do fo·ritamlaig 174, ro fris·accai 156, do fris·ceoil 158, do fuasgai 176, fuair 70, 88, ro gab 70, 142, do gabran 174, ro gabrid·e 142, do geall 100, gur géir 142, do glac 86, do glen 90, ro iad 86, 138, 180, do imbi 128, gur iomfoicc·ig 184, do iomluaid 108, do ionnarb 96, do ionnroig 94, do leraigh 190, do, ro linc·c 124, 132, rolingren 136, do lion 132, do luaid 162, do mill 70, do, gur muig 96, 144, 180, 184, 186, ro ord·áigriuṁ 72, ro riaṫ 188, do reidigh 94, 180, do sinne, sinde 80, 158, 182, do sug, succ 96, 158, ro-s-sulaṫ (sorsula) 176, ro scaoil 140, scing (?) 116, ro screch 96, 142, do sgar 82, nar saoil 148, do sir 176, sodoic (ro + d + soic) 130, do suiṫ 72, 84, do ṫairben 106, 158, nir ṫairrigren 136, gur ṫairsing 126, ro, do ṫóccuib 92, 124, 136, 140, tug, tucc 80, 94, 184, do ṫuit 88, 180, 186, do ṫuaisc·c 130, 132.

Absolute:—fesair 104, obair 116, tairsingel 132.

Deponent:—gur benas[trair] 114, ro fesur[tai]r 140, ro gabustair, do gabustair, ro gabustair 70, 86, 124, do leigestair 138, ro lionustair 76, do scaoilestair 86, gur sillas[r]air 142, tugustair, tucustair, tuccustair 86, 114, 138, 188.

pl. 1 go mbirim 92, do ṫuirim, do ṫuirem 98, 148, do millim 146.

Deponent:—imar ṫuiremar 144, do fesramar 178, do millimar 146, do múraramar 146.

pl. 3 ro benad 92, do benat 132, gur birid 92, gur buaidesid 92, ro ṫaiṫet 150, nir comaiṫ·sid 88, do com·ic·sid 96, do ṫiomsat 132, gur ṫuirid 92, 184, ro di[ṫeann]ad 130, gur diṫuirid 92, romṡágad 174, rofessad 106, do gabad, do gabat 164, 170, 174, 184, no gur giallat 152, gur rogonat 170, do, gur leccid

88, 94, do mairbrad 92, do mudrad 92, do riadrad 134, do riónrat 90, 104, 144, 178, do rugrat 92, 164, do fairgriud, do fairgriut 72, 172, do feólrad 166, do fnaidrigiut 132, ro canuigrigiut 142, do cionóilrigiud 160, tucrad, tucrat 138, 188, tuccrad, tuccrat, ní cucrad 92, 94, 154.

Deponent:—do mairbratar 174, niar modaigriudar 182, d'ar callratar 174.

Passive Voice.

Imperative.

sg. 3 airgden 182, dénta 182, gairden 156, loiscthe 90, oilte 158.

pl. 3 (syntact.) cengaltar 120, cóimgdet 118, cuirdiu 72, dénta 122, frithoilte 82, fciamdaingnidi 118, friorthar 118, ullmigthe 118.

Present Indicative.

sg. 3 innearnar 78, airmidet 94, fria abaltar 168, fria raitet 168, leigthear 122.

Subjunctive Present.

sg. 3 conac millter 144, go mberar 120, co ndéntar 70, (da, go) brathar 72, 110.

Secondary Present.

sg. 3 act muna ttuigtha 100.

Perfect.

sg. 3 do 'airiccad 144, do actuingead 112, ro benad 178, ar cinned 160, do clos 150, 160, ro, do cómaigead 78, 178, do comaithigead 150, do commorad 74, 76, do cuas 74, ar ar cuingead 114, do cuired 84, do dailead 108, a ndeirnad 160, ro didiged 138, géngo noubrad 114, do h-egrad

138, do fersad 100, fo ṡessoh 140, do folmugead 106 do fhiastolad 160, do fhiastlad 74, do fhuiṫeolad 74 160, do fuirgead 190, fo, do gabad 94, 156, do goiread 156, do h-imdergad (*impers.*) 128, do h-indiad 144, do h-innred 182, do léicced 132, 186, do loiscead 180, do, gur marbad 186, 190, nos mocuigsed 188, do múnad 144, fo naiscead 74, do h-oilead 74, 158, do innead 134, do fónad 118, 150, gur fhaoinead 90, do furdigead 164, do tógbad 166, 184, tuccad 74, 76.

Imperfect.

sg 3. do[g]nith 164.

Reduplicated Future.

Primary.

sg. 3 bérṫar 74, do[gé]bthar 156, dogéntar 78, 136.

Secondary.

sg. 3 dobeurṫa 164.

B-Future.

sg. 3 canfurdet 136, marbfaiṫet 74, milfiṫet 74, muirfidet 74, muirfaiṫet 76, tairfaiṫet 76.

pl. 3 benfaidtet 136, fhirfidet 70.

Participle of Necessity :—dénta 120.

Verbal Noun (Infinitive).

agallam 150, airfidiu 84, aiccuin 154, ainer (airdeas, aigneas) 156, admolad 176, 'gar mbiaṫ 146, d'a biaṫ 82, do biread 88, biaṫṁonugad 140, do áiṫem 78, caṫugad 182, do éeilt 148, coimét 170, aga ccoimḟeċem 96, do congbáil 88, do comgad 80, cornam 80, coṫugad 138, crenaċtnugad 98,

cṡomaḋ 136, cṡotnuġaḋ 114, do ḋṁaiḋleoṁaḋ 178, cuaṁtuġaḋ 140, aġ daṁġnuġaḋ 78, do ḋénaṁ 188, deṁġlaṫaḋ 118, aġ diċur 148, d'a n-dioġuilt 176, do ḋiongḃáil 100, diċiuġaḋ 152, diubṁaġaḋ 136, dul 164, éccaoine 176, ar n-eicce 182, aġ eirteaċt 86, d'fáġḃáil 182, a ḃṁaicṁ 132, d'feṁtuin 146, feuċaḋ 138, feachaint 98, fiġe 140, d'fíor 168, dia foġlaim 118, foġnaṁ 74, aġ foiceiṁéd 152, foṁaiġ 138, 142, d'a ḃṁiṫaiḋeaḋ 82, d'a ḃṁiṫaileaḋ 82, fuiṁeaċ 152, do ġabáil 78, ġuin 136, d'iaṁaiḋ 72, iomġabála 140, ionnaṁḃaḋ 160, inniṁ 70, d'ionnroiġiḋ 70, ar laraḋ 86, do leaṁuġaḋ 80, leiġeaṁ 98, loiceaḋ 178, ar n-a luaiṫḃṁeaḋ 88, aġ maiḃaḋ 86, do láṁmaiḃaḋ 88, milleaḋ 70, do ṁuṡhuġaḋ 178, am' oiṁċilli 152, ól 84, d'oiṁuġaḋ 80, oiṁeccain 158, do riaḋ 162, riaṁuġaḋ 154, d'a rioġaḋ 188, riṫ 158, rioċtain 76, reṁaiṁ 88, sluaġaḋ 130, taḃairṫ 76, aġ teccuiṁ 72, aġ to[ċai]ṫiom 76, toċt 188, 166, aġ toġail 148, tóġḃáil 178, tuitim 88.

THE SUBSTANTIVE VERB.

Accented Forms.

Imperative.

pl. 2 biṫi 164.

Present Indicative.

(*a*) -tau.

sg. 1 táimi 162.
sg. 3 atá, maṫtá 122.
pl. 3 atáid 180.

(*b*) **Biu.**

sg. 3 maɹ bir 88.
pl. 3 bíd (aɣa mbíd) 74.

(*c*) **Fil.**

sg. 3 ɹuil (abs. in poetry) 180, noċa nɹuil 118, 162.
pl. 1 ɹilmid (abs. in poetry) 166.
pl. 3 ɣo bɹuilid 170.

PRETERITE.

(*a*) With **ro-** (**do-**).

sg. 2 do bádaiɹ 160.
sg. 3 ɹoboiɹen 70, ɹo baoi 78, ɹo baoiɹen 138, do buiɹuṁ 106, do baoiɹoṁ 136, ɹo bí 70, ɣe dobí 84, do bíɹen 86, dobí, *passim*.
Enclitic :—a ɹaibe, *passim*.
pl. 3 doḃadaɹ 72, 80, 184.

(*b*) Without **ro-** (**do-**).

sg. 3 boi 142.
pl. 3 badaɹ 84.

FUTURE.

sg. 1 biad 84, beudɹa 110.
sg. 2 a m-bia-ɹu 84.
sg. 3 (*a*) biaḋ 76.
(*b*) ni bia 148.
Relative :—biaɹ 82, 106.
pl. 1 bémid 106.
pl. 3 ni biaid 98.

SECONDARY FUTURE (CONDITIONAL).

sg. 2 do beṫea 104.
sg. 3 do biaḋ 86, do bioḋ 156.
pl. 1 muna mbeiṫmiɹ 76.
pl. 3 béoiɹ 110, dia mbéoiɹ 114.

SUBJUNCTIVE.

Present.

sg. 3 gion go mbeiṫ 74, muna beiṫ (bé) 144.
pl. 1 bem (an ccéin bem) 130.
pl. 3 go mbeo 88.

Past.

sg. 3 no go mbeṫ 116, gion go mbeṫ 76, acṫ muna beṫ 150.

INFINITIVE.

do beiṫ, do beṫ 110, 164.

THE COPULA.

INDICATIVE.

Present.

sg. 3 Is, as, conaḋ 190, dan' (danaḋ) 162, mas 150.

SUBJUNCTIVE.

Present.

sg. 3 gurab 80, 172, gurub 112, nasab 112, sob' 174, maḋ 100, comaḋ 170, damaḋ 100, 118, gémaḋ 104, gomaḋ 164.

Past.

sg. 3 damaḋ 70, go maḋ 86, 142, baḋ 84, mun' biḋ 74.

Preterite.

(*a*) With **ro-** (**do-**).

sg. 2 sobras 162.
sg. 3 soba 102, dobú 96, dobo 146, doba (+ vowel) 96, dasbo (+ vowel) 70, gusb (+ vowel) 78, mosb (+ vowel) 126, 150, dob (+ vowel) 164, nas (+ consonant) 158, no gusbo 96, 114, 144.

(*b*) Without **ro-** (**do-**).

sg. 3 bu 108, ba 84.

Future.

sg. 3 buḋ 182.

Relative:—buṙ 70, 118.

Secondary Future.

sg. 3 ṙo baḋ 76, oo baḋ 96, 124, oo buḋ, bu 100.

Passive Voice.

Present.

sg. 3 atáṫaṙ 178.

Preterite.

sg. 3 oo báṙ 172, ṙo báṙ 70, 76.

MANUSCRIPT PAGINATION.[1]

[The first word on MS. page is quoted from Printed Text.]

MS.	Printed Text.		MS.	Printed Text.	
Page.	Page.	Line.	Page.	Page.	Line.
2	4	5—aċaiṙ.	22	104	31—moċén.
3[2]	6	24—uaiṙ.	23	110	12—ʒo.
4	10	31—oomiċi.	24	116	4—ʒion.
5	16	8—cuaim.	25	120	2 (from end of page)—aṫaċaoiṙi.
6	20	19—in riġe.			
7	26	14—h-oiṫċe.	26	126	23—ina.
8	32	2—7.	27	132	19—7.
9	36	20—comcoṁmoṙaṫ.	28	138	11—ionṫlaiṙi.
10	42	4—ṙʒél.	29	142	21—oo.
11	46	26—naċ.	30	148	13—biaṙ.
12	52	6—7.	31	152	22—ʒach.
13	56	25—maiṫeṙa.	32	158	7—ann.
14	62	11—meṙcceaċ.	33	162	Last line—macaoṁ.
15[3]	70	1—riġ.	34	168	12—7.
16	72	17—ṗeampa.	35	172	2 (from end of page)—ṗén.
17	78	10—iomṫuṙa.			
18	84	15—ba.	36	178	27—cóiṙiġeaṫ.
19	90	6—ʒo.	37	184	13—a meiṙʒeoha.
20	94	25—conġail.	38	188	16—iomṫuṙa.
21	100	10—conġal.			

[1] In this Table a comparison is given of the pagination of the MS. with that of the Printed Text.

[2] Page 2 of MS. ends with the following words :—uaiṙ ni miṙoe ṙe riġ éiṙionn a ṫeaṁaiṁ ṫaoiṫ 7 oo ba. A gap then intervenes between p. 2 and p. 3. P. 3 begins with the words uaiṙ ni baṫ miṙoe le riġ éṙenn. We have here evidently a case of *homoioteleuton*, the scribe passing from the phrase on p. 2 to the similar one on p. 3, omitting the intervening portion.

[3] The lower half of p. 15 is a blank in MS. The writing on the page ends with the word aṫconcaṫaṙ. The scribe then skipped half a page, and begins p. 16 with the word ṗeampa. This is clearly a case of *homoioteleuton*. The passage on p. 15 ran aṫconncaṫaṙ ṗeampa, and that on p. 16 began aṫconcaṫaṙ ṗeampa. The scribe, interrupted probably in transcribing, returned, and skipped from the ṗeampa of the first aṫconncaṫaṙ to that of the second one. The omission of the intervening passage explains the abrupt transition from par. XXVIII. to par. XXIX.

SYNOPSIS OF CAITRÉIM.

PART I.

PAR.

I. The tyranny of the double kingship.

II. The Council of the Ultonians.

III. The advice of Fachtna.

IV. The journey to Tara.

V. Fionnabair, daughter of Lughaidh Luaighne, King of Ireland.

VI. The Lovers' Cup.

VII. Fachtna's speech.

VIII. The meeting of Fionnabair and her father at the Heroes' Well on the Hill of Tara.

IX. The decision of the King of Tara.

X. The revolt of Conghal (Connall).

XI. The banding of the disaffected.

XII. The slaying of Criomhthann (Criffan), son of Lughaidh Luaighne (Lewy Lūney).

XIII. Conghal's journey into Ulster.

XIV. News of Criomhthann's death reaches Tara. The nuptials of Fergus mac Leide (Laythĕ) and Fionnabair.

XV. Fergus mac Leide returns to Emain Macha. Quarrel of Fergus mac Leide and Fergus mac Rosa.

XVI. Banding of Fergus mac Rosa and Conghal.

XVII. Conghal's vision.

XVIII. Fachtna's prophecy.

XIX. Fachtna dissuades Conghal from attacking Ulster. Conghal's message to Emain Macha.

XX. The messengers return to Conghal.

XXI. Conghal takes the advice of his tutor Fionntan.

XXII. The attack on Dún da Beann (Mount Sandel, near Coleraine), the fortress of Niall Niamhglonnach (Neeve-glŭnŭχ), by Fergus mac Rosa.

XXIII. The death of Craobh, wife of Niall Niamhglonnach.

XXIV. Niall's arrival at Dún da Beann from Emain.

XXV. Fergus mac Rosa and Conghal join again. The Battle of Aonach Tuaighe (Aynŭχ Thū-ee).

XXVI. Death of Niall Niamhglonnach.

XXVII. Conghal decides to cross the sea.

PART II.

PAR.

XXVIII. The story of Nabgodon, King of Uardha (Ūr-a). His expedition to Ireland.

XXIX. Taise Taoibhgeal, daughter of King Donn (or Rigdonn).

XXX. The return of the embassy to Nabgodon. Nabgodon's decision.

XXXI. Conghal decides to visit King Donn.

XXXII. King Donn seeks Conghal's aid against Nabgodon. Conghal joins King Donn.

XXXIII. The Hostel on the Island of Rathlin.

XXXIV. Nabgodon's descent on Rathlin.

XXXV. The defence of Fergus mac Rosa.

XXXVI–XXXVII. The attack on the Hostel.

XXXVIII. The combat of Conghal with Nabgodon. Death of Nabgodon.

XXXIX. The embassy from Conghal to Fergus mac Leide at Emain Macha. The return of the embassy. Dun Taise.

PART III.

XL. The expedition over sea to Lochlann. The description of Lochlann.

XLI. The reception of Conghal at Eassuidhe.

XLII. The feast in the King of Lochlann's house.

XLIII–XLV. The demands of a dowry by Beiuda, daughter of King Amlaff. Conghal passes the winter with Amlaff.

XLVI. The journey of Conghal to Cathair Muirne (the fortress of Muirn). The Mountain of Fire.

XLVII. Cathair Muirne.

XLVIII–LV. The Contests:—(*a*) The Chain-feat; (*b*) The Cupbearer; (*c*) The three sons of Saighead; (*d*) The wolves (oncoin); (*e*) The magic birds of Saighead; (*f*) The battle with Cearb, Miscenmas, and the host of the cathair. Muirn is slain by Conghal.

LVI. Conghal returns to Lochlann.

LVII–LVIII. Conghal leaves Lochlann. Journey to the Isles and to Britain.

LIX. Arthur, King of the Britons, seeks Conghal's aid against Torna mac Tinne, King of the Saxons.

LX. Conghal makes a treaty with Torna.

LXI. The episode of Art Aoinfhear (Ayn-ar), the reputed son of Torna. The story of Arthur, King of the Saxons, and his son, Art Aoinfhear.

PAR.

LXII. The three sons of the hosteller.

LXIII. The King of the Saxons and Conghal feast in the house of the King of the Britons. Arthur discovers that Art Aoinfhear is his son.

LXIV. Conghal sails for Ireland.

LXV–LXVII. The fight at the hostel of Boirche. Death of the three Dubhs, Anadhal, and Torna mac Tinne.

LXVIII. Battle between the armies of Conghal and Fergus mac Leide. Defeat and escape of Fergus.

LXIX. Conghal marches on Tara, and challenges Lughaidh Luaighne.

LXX. The battle between the armies of Conghal and Lughaidh Luaighne.

LXXI. Conghal slays Lughaidh Luaighne, and is proclaimed King of Ireland.

LXXII. Conghal and Fergus mac Leide are reconciled.

Is dontad flaithes sin .i. Rige do'n thosach seimhe an tsinnsir.

'That is a kingdom's ruin, to give a kingdom to the younger above the elder.'

Caithéim Congail, p. 24.

Caiṫreim Conġail Cláiriġniġ.

THE MARTIAL CAREER OF CONGHAL CLÁIRINGHNEACH.

CAITREIM CONGAIL CLÁIRINGNIG.

AN CÉAD CUID.

I.

Rig no gabustair Rige n-Érenn dardo comainm Lugaid Luaigne mac Ionnadmair mic Nia Seadmuin do cloinn Emir Finn mic Milid, 7 o do gabsadeir geill 7 teanntа 7 tiadaire Érenn do cóiaig nogа ar cóigeadaib a n-Érinn re a aimsir .i. tuccustair nige dá cóigead Muman do Deaghaid mac Sin, 7 ar aige do bí an clann oigdeirc .i. xl mac admail arbeart an file:

Deic mic fichet ag Deaghaid
Do cloinn ar fearr fo deagail
Is mic eile air anuar,
Comlann caogad ar comérmar.

7 Conrac car a rige cóigid Connacht, Art mac Sciolmuinn a rige Laigen; 7 do rigne Lugaid Luaigne anflaith mór for Ollamaib ann sin .i. do orrdugud da rig forra(1°) 7 ar é cédrig do righaib Érenn do orrdugud dá rig for Ollamaib armam é; uair tugustair an leath tuaisgeartach d'Ullstaib do Congal Cláiringneach mac Ruderde .i. ó Mullad go beinn m-boirce, 7 tuccustair an leath deisgeartach d'Fearguss mac Leide .i. ó Banna go Drobaois. Ba h-olc triath do bádar Ulaid re rige an dá rig sin, óir ba flathach fintech, fáilgeach, fobaltach, foirbthech do bádar, 7 do bí cách dib ag cumnugud a nuasola 7 a seanfola da chéile.

(1°) MS., forrta.

THE MARTIAL CAREER OF CONGHAL CLÁIRINGHNEACH.

PART I.

I.

THE kingdom of Ireland was ruled by a king whose name was Lughaidh Luaighne, the son of Ionnadmhar, the son of Nia Seadhmuin of the tribe of Eimir Finn, the son of Milesius; and on his receiving the hostages and the bonds and the sureties of Ireland, he placed kings over the provinces of Ireland during his time; he gave the kingship of the two provinces of Munster to Deaghaidh mac Sin, whose progeny was remarkable, *i.e.* forty sons, as the poet tells:

> Thirty sons had Deaghaidh
> The best of children,
> And other sons thereafter,
> Equal to the warring of fifty were they in bravery.[1]

And to Conrach cas he gave the kingship of the province of Connaught, and that of Leinster to Art mac Sciolmuin. Then Lughaidh Luaighne wrought a great tyranny on the Ultonians, viz., he placed two kings over them, being the first king of Ireland ever to place two kings over them; for he bestowed the northern half of Ulster on Conghal Cláiringhneach, the son of Rury, *i.e.* from Mulladh to Beanna Boirce, and the southern half he bestowed on Feargus mac Leide, *i.e.* from the Bann to the Drowes. In ill plight, however, were the Ultonians during the reign of those two kings, for they were robbed, violated, attacked, and oppressed, and each of them was mindful of his former and present distress.[1]

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[1] a nuaḟola 7 a ṡenḟola: cf. F. M. 1574; an ffeṁcc 7 an ffola, A.D. 1568; Stokes, "Togail Troi," *s. v.* an-fola.

II.

Do rónad cómaimle ag maidib Ulad 7 clanna[ib] Rugraide uile a n-Eamuin mín-aluinn Macha a bfégmuir an dá rig rin, 7 ar iad ro na maide táinic ann .i. Fachtna Fathaid mac Rosa ruaid mic Rugraide, 7 Uiteachair athair Cealtchair, 7 Amergin athair Conaill Cernaig, 7 Niall Niamglonnach mac Rosa, 7 Cairbrech mac Luigdech athair Bricne, 7 Lugaid fein. "Ar olc duinn am," ar riad, "an rige ro do orgduig Rig Érenn oruinn." "Nach breg rib, a fiora," bar Fachtna Fionn File, "gurab do millead bur ccóigid tugurtair rig Érenn an t-anflaithes-ro forub or? ni mesra bur rogdamna ionaid rogdamna Éremn ar cena." "Dobéra cómaimle daoib, a fiora," bar Cairbrech mac Luigdech. "Ca cómaimle rin alé?" bar iadsan. "Déntar comfurigead fleide móre agaibre ran áthaile orrea[g]da-sa .i. a n-Eamuin agus bith uile ag tuirgnam 7 ag commórad na fleide rin, 7 an tan bus urlam an fleid tabairtar Ulaid uile um an dá rig atá forra(1°) do docaithem na fleide, 7 ó béid Ulaid uile ann gabtar libi an dá rig rin 7 marbtar agaib iad, 7 iar rin tabairtar Rige an doigid d'éirgi agaib ar a h-aithle, 7 cornaid rige n-Érenn daoib fein amail ba gnáth lib aran roime." Ar é rin cómaimle ar ar cinnsiud maide Ulad, 7 do rinnead an fleid mór rin aca no gurub urlam é nac raibe uirgarbaid iona féadsmuir acht iolar fluag 7 rochraide d'fagail d'a docaithem, 7 ar iad rin dob'urra d'fagail ann.

Do thionólsadar Ulaid uile um an dá rig rin do bádar forra go h-Eamuin Macha. Do h-eirriad 7 do h-úrlúcriad rig-theach na [h-]Eamna, 7 do theirgdur an dá rig rin ar

(1°) MS., forrtha. The t appears in Early Middle Irish, spreading through forms like erte, erde, O. Ir. erre.

II.

A council[1] was held by the Ultonian chiefs and the Clann Rury in the fair and beautiful Eamhain Macha when the kings were absent. The following chiefs came there:— Fachtna Fathaidh, son of Ross Ruadh son of Rury, and Uitheachair, father of Cealtchar, and Aimergin, father of Conall Cearnach, and Niall Niamhghlonnach, son of Ross, and Carbre mac Luighdhioch, father of Bricne, and Lughaidh himself. "Ill, indeed, for us," said they, "is this sovereignty the king of Ireland has imposed on us." "Do you not know, O men," says Fachtna Fionn File, "that 'tis to ruin your province the king of Ireland imposed this tyranny on you? for your royal-stock is not inferior to that of the rest of Ireland." "I shall give you an advice, O men," says Carbhre mac Luighdhioch. "What is that advice?" say they. "Prepare a great feast in this noble and chief residence of Eamhain, and let all prepare and get ready that feast. When 'tis ready, let all the Ultonians gather round the two kings who are over them, in order to partake of the feast; and when the Ulstermen are all present, do you seize those two kings, slay them, and give the rule of the province, thereafter, to one of yourselves, and maintain the kingship of Ireland for yourselves, as was your wont ever up to that." The chiefs of Ulster decided to take that advice; and they were preparing the feast till it was ready, and till nought was wanting to it save to procure a great host and multitude to consume it; and these latter 'twas easy to procure.

All the Ulstermen gathered at Eamhain Macha round the two kings who were over them. The royal house of Eamhain was strewn *anew* and fresh rushes laid down; and the two

[1] The constitutional method of settling disputes in ancient Ireland is admirably illustrated in this council of the Ulster chiefs, and in their carrying their disputes before the final court of appeal at Tara.

colbadhaib cúmdaċ glana an tige, 7 do bádar luċt an ċogaid 7 an míorúin ar fód fo leiṫ, óir do h-orduigeaḋ leóran luċt a n-uirgabala 7 a marbṫa d'anradaib Uladh, 7 an ċóigiḋ fo feaċ; 7 do ċuala Faċtna Fionn File (i. ollam an ċóigiḋ) sin, 7 ba doilig leis an fogluimiuġaḋ fongaile do fóbradar clanna Rúdraige, 7 do éimig ina fearaib 7 do éigeadar éiccsi(1°) Uladh uile, 7 do leicc Faċtna sin [le] na h-éigsiḃ co n-deisigdar idir an dá lig sin d'a ccaomna 7 d'a ccoimédh ar an bfeill sin; 7 tángadar luchd na fongaile iar sin arċeaċ(2°) 7 ni feadadar cid do dénadar ó do concadar na fileaḋa 7 na h-ollamuin ag a n-anacall óir ba doilig leó na h-ollamuin do fágbaḋ; 7 tángadar cródha iomda écsamla díoḃ, 7 do fillsidar Congal fossa ann sin, 7 ó do adaim(3°) na h-ilċródha táinic díoḃ do smuain gurab do déanamh uile sin 'na nois no sie ceaċtar díoḃ tangadar. Do léig le Fachtna Fionn File an bagamuil sin. "Ar fiar duitsi sin, a áirdrigh," bar Fachtna Fionn File, "óir do ċrioccnadar Ulltaiḃ uile sibsi do marbaḋ trí huar n-éccoraiḃ féin 7 trí anflaiṫeas lig Éirionn fossa, 7 ar a méd do milleaḋ an cóigeaḋ eadarraiḃ." "Éccoir daoibsi sin, amh," bar Congal, "feall no fiongaile do déanamh orrainne, uair ni mirde sie lig Éirionn a déanamh daoiḃ 7 do ba . . . . . .(4°) uair ni baḋ mirde le lig Éirenn(5°) it[ir], 7 riobo cóir ċena damaḋ énfear againne do milleadh an cúigeaḋ no do beiṫ ar éccóir a gabáil 7 a ċuibreachaḋ, 7 a ċur a n-glar no a n-gébeann no gom' riaraiċ doiḃ fein é; 7 da maḋ sinn ar nois riobaḋ cóir ár ceangal 7 ár ccuibreaċaḋ 7 ár m-beiṫ i fosladar aca ina singal briáṫrar do dénamh

(1°) eiccsi = mod. eigsi. The double *c* formerly indicated the unaspirated guttural *c*. It now represents the voiced *g* corresponding to that letter; *sic passim*. (2°) *Leg.*, asteach. (3°) *Leg.*, adhin or aidhin. (4°) Page 2 of MS. terminates thus. Page 3 begins at uair. O'Curry remarks in Cat. this gap. The gap may be due to one in the MS. from which

kings sat on the bright-covered couches of the house. The conspirators and ill-affected stood apart, for they had ordered a band of the soldiers[1] of Ulster and the province to attack and slay them [the kings]. Fachtna Fionn File (*i.e.* the ollamh of the province) heard that, and he grieved at the treasonable destruction the Clann Rury had undertaken; and he arose, and the learned ones of Ulster all rose; and Fachtna communicated that to them; and they sat between the two kings, in order to protect and defend them against that treachery. After that the traitors came in, and knew not what to do when they saw the poets and ollamhs protecting them, for they held it grievous to violate ollamhs,[2] and many and manifold shapes came upon them; and Conghal looked at them then, and when he noticed the various shapes upon them, he believed it was to harm both of them or either of them that they had come. He communicated that opinion to Fachtna Fionn File. "'Tis true, O king," says Fachtna Fionn File; "for all the Ultonians decided to kill you on account of your injustice and of the tyranny of the king of Ireland over them and of the extent to which the province has been ravaged by you." "Unjust, indeed, is it of you," says Conghal, "to act deceitfully or treacherously towards us; for the king of Ireland would not consider it worse were it to happen through you and it were . . . . . .
for 'twere not worse, indeed, in the king of Ireland's estimation. It would be just moreover were it one of us who would have devastated, unlawfully attacked, and bound the province, or fettered and enchained it till it were subject to them; and had we two done so, it would have been right to bind us, cast

[1] ס'אחאבאוב; the context would here suggest the translation 'dregs' for this word. [2] N.B. this testimony to the sanctity of the ollamhs.

the tale is copied. Judging from the context, some lines have been omitted. (5°) Mod. Ir., éineann.

ormmo 7 ro bad dóir dóib risse an dúiccid do tabairt do neoc eile do clannaib (1°) Rugraide."

III.

Agus do'dalad Ulaid uile sin tángadar an sigraide arcead iartain, 7 ro boi ollam ugilam .i. Fachtna Fionn File 7 adubairt: "comairle amra agam dib, a Ulltu," ar erium, "7 déntar libsi uile i; uair atáit an sroigraide-si ar mo domairce-si 7 ar domairce na n-éccer uile ar dena, 7 fuididtear bar ttead n-óla agus, 7 tabairtear cach na n-ionadaib comadura 7 cóimgéel an Rioghraide ina n-ionadaib féin, 7 leiccid ar bar mírún 7 bith(2°) co h-aoibinn iran oidce-si anocht, 7 béradsa madam amárach in da Rígi go Teamraig co tmocad cairtead mar aon ré gach aon dib 7 cuirfed Congal i ttúr na fligeb 7 Feiccur ina deiread 7 biad fén a médon etarru, uair is ar mo domairce-si dóib ar aonar noco roisit co Teamraig 7 adérsa re Rig Érenn Rige [n-]Ulad do tabairt d'aonfer dib no do Rig-damna éiccin eile do clannaib Ruidraige mar atá aon sig ar gach cúigead eile a n-Érinn ar dena." "Rodra buaid 7 beannachtáin, a Fachtna," bar iad, "em, uair ar comairle ar ler 7 ar lith Ulad an domairle sin; 7 dogéntar amlaid sin," 7 do bádar Ulaid co h-aoibinn an oidce sin no gur feitead óil 7 aoibneasa iad, 7 robeit Congal na compláidi: "Is olc dibsi am a ógu," bar erium, "mírún na mórfuat duinne trie feall 7 trie fortmad áirdrig Érenn 7 do beurra comairle eile(3°) dib: na feallaid ar tigearna trie bitég uair ar mi ar tigerna bunaid dib." "Truagh, am, sin a airdrig," bar iadsan, "ár n-gabail omun uile. Ar maidem an domain ni

(1°) MS. clanna. (2°) bith = O. Ir. 2nd pl. imper.

us into chains and into bondage, but not to wreak fratricidal vengeance on us. 'Twere right, moreover, to give the rule of the province to another of the Clann Rury."

III.

When the Ulstermen heard that, the kings came inside, and Fachtna Fionn File was at hand and gave his opinion : " I have an excellent advice to give you, Ultonians," said he, " and do you follow it ; for these kings are under my protection and under that of all the scholars as well. Let your drinking-house be got ready ; let every one take the place befitting him ; and let the kings be led to their own places. Lay aside your discontent and be merry this night. In the morning I shall conduct the two kings, accompanied by thirty chariots apiece, to Tara ; and in the forefront I shall place Conghal and in the rear Fergus, and I myself shall be in the middle between them, for they are under my protection alone till they reach Tara. I shall tell the king of Ireland to give the kingship of Ulster to one of them or to someone else of the royal stock of the Clann Rury, since there is but one king over every other province in Ireland." " Success and luck be yours, O Fachtna," said they, " indeed, for that is an advice for the good and prosperity of Ulster, and so it shall be followed." The Ultonians were merry that night till they wearied of drinking and pleasuring. Then Conghal made the following speech :—" It is evil of you, O warriors," said he, " to entertain mistrust and great hatred towards us because of the treachery and envy of the Airdrigh of Ireland ; and I shall give other counsel to you : do not act treacherously to [your] over-lord, for I am your liege-lord." " It is indeed sad, O Airdrigh," said they, " that we should all

(3°) MS. ele.

ṁingnemaoiṙ-ne feall no ṙingal ṙoiṫṙa," 7 robeiṫ in laoi ann :

Cómairle uaim do móiṙeaċt
Gan meing 7 gan meabail
. . . na déniuṫ gniom meabla
Tṙe gniom n-oṙeṁna gan deġail
. . . . . Feaṙgur feiṙgniomac
Robṙat ile a libeṙna
. . . . . adeiṙim go teṫo
Ni maiṫ feall ar ṫigeṙna
T[áncat]ar necni naċni
Naċ maiṫ beo gan roġairbe
. . . . . a ṙor an teṙṙiġ
Ar iṙin mo ċomairle. (1°) Comairle.

Ro bádar ag ól 7 ag aoibneṙ 7 io ṙaomadar an ċómairle ṙin leṫ ar leṫ, 7 do ċuaiṫ caċ d'a ccoduil-tiġiḃ uile ar a h-áiṫle ; 7 adiaċt Ṙactna Rionn Ṙile um ṙolur-triáṫ eiġe ar na maiaċ, 7 táinic iṙin tegh a riaiḃe Congal cláiréineaċ, 7 robeiṫ riṙ : "Eiġ, a riġ, a Ċongail," ar ré, "no go n-deaċam go Teaṁraiġ" ; 7 táinic an ṙile i ccoduil-teaċ Feiccura ṁic Leiṫe 7 doiraiḋ an céona riṙ. Ro eiġeḋar an dá riġ ṙin co lion a muintiṙe 7 io gabaḋ a n-eiċ ḋóiḃ 7 io h-innleḋ a ccairṙait 7 táinic Congal maṙ do oiṙuiġ Ṙactna Rionn Ṙile triocaḋ cairṙat i ttúṙ na riġeḋ 7 táinic Feiccur triocaḋ cairṙat eile 'na deiseaḋ, 7 táinic Ṙaċtna Rionn Ṙile a meḋon eatarṙa 7 iṙ aṁlaiḋ ṙin tángadar go Teaṁraiġ.

IV.

Iṙ aṁlaiḋ umoṙṙo do ḃí Teaṁair an tan ṙin 7 tiġe oiṙeġḋa 7 feṙann roimiġṫe ag gaċ cuigeḋaċ a n-Éminn innte, 7 tángadarṙan go riaiṫ Ulaḋ riṙ a n-aḃar riaiṫ na n-doiṙṙeoṙaiċ an tanṙa, 7 ar áiṙe doniṫi ṙin, go m-beiṫ feiṙ na céd-oiḋċe ag gac feṙ ḋíoḃ, ar tteaċt go Teaṁraiġ ḋóiḃ, 7 go maḋ 'na ttiġiḃ féin io benta a

(1°) The MS. is frayed at the edge, and hence portions of poem missing.

be in fear. For the wealth of the world we would not be guilty of treachery or fratricidal murder in your regard." Thereon he spoke these verses :

Mine an advice of magnanimity
No deceit, no treachery !
Be guilty of no deceitful act.
Through contention without cease
[Fell] Fergus, the very active.
Many were his habitations
. . . . . I say with firmness
Treachery to a lord is not good,
They came . . . . . [?]
Contention without great friction is not good.
. . . . . [?]
That is my advice.

They were drinking and pleasuring and they all assented to that advice. Afterwards each of them went to his sleeping-booth. About the time of sunrise on the morrow Fachtna Fionn File arose and entered the house in which Conghal Cláiringhneach was, and said to him: "Arise, O King Conghal," said he, "and let us go to Tara." Then the poet entered the sleeping-booth of Fergus mac Lede and said the same thing to him. The two kings arose together with all their people, and had their horses caught and their chariots harnessed to them. Conghal came, as Fachtna Fionn File ordered, with thirty chariots in the forefront, and Fergus with another thirty chariots came in the rear, and Fachtna Fionn File in the middle between them, and so they came to Tara.

IV.

The appearance of Tara at this time was as follows, viz. : Every provincial king of Ireland had there splendid buildings and well-cultivated[1] lands. They came to the Rath of the Ultonians, which is at this time called Rath of the Door-keepers ; and their reason for so doing was that they might partake of their first night's feast on their arrival in Tara, and

[1] Peter Connell translates ꝓoꝛuiġċe by 'inhabited,' 'appropriated.'

n-eppaḋa 7 a n-éduiġe aiṫoip 7 imṫeċta oíb, gomaḋ ar fein do ḋeċoip i tteach Ri Émonn 7 po benta a n-eappaḋa 7 a n-eduiġ do ḋa Riġ Ulaḋ ina tiġiḃ fén; 7 aḋċuala Riġ Émonn a tcoimiaċtain co Teaṁraiġ uair po báoaip cúiccedaiġ Émonn siompa uile na n-ionġnuip aṁain ann 7 po fuiḋiġeḋ Teac meḋiac Miodcuairta aigeptom ḋóiḃ annsin 7 siocuip neaċ d'fortaḃairt fáilte ré fiodḃuiḃ Ulaḋ 7 tuccaḋ i tteaċ Riġ Émonn uile iad 7 po oirdniġpium ina n-ionaduiḃ oil 7 aoiḃnepa iad, 7 do fuiḋ fén ina ionad Riġ, 7 do ċuip Deġaiḋ mac Sin ar a laim ḋeip 7 do cuipeaḋ Conpaċcap Riġ Connaċt a n-uipoin deiceiraiġ in tiġe, 7 do cuipeḋ Art mac Meidelmainn a n-uipain oiṫċeardḋerceiraiġ an tiġe céṫna, 7 do cuipeḋ da Ri Ulaḋ for fliuġ siodcairceiraċ tiġe míri miodcuairta uair ar é Riġ cúiccid da traḃairtain comairiaḋ ionaid ré Riġ Émonn i tTemraiġ do ġneṫ é eirc 7 eneaclann Riġ Émonn fór dó 7 tuccaḋ da iomdai ḋoiḃ gur ċuill gaċ Riġ díḃ 7 a ġnioca deṁuintire ina [n-]iomdaiḃ 7 po forḋailead fleḋ foirne iartain 7 po foirnġdailead biaḋ ar a m-beulaiḃ 7 po ċimċill dáil teallaiġ(1°) aca.

V.

Ir ann sin adconncadarpan ċucca an inġen ċaimċiuċaiġ ċaindealbaċ in neoċ do ḋeircnaiġ do innaiḃ ar ḋelb; uair an deircnuġaḋ beier gluan do neannoiḃ na firmamente fuġurdair a delbi do innaiḃ glana Gaoidiol uile 7 tri ċaoga finnben ina focair, 7 cadaoin gunn gloiniḋe a n-uiscóġbail eatarra for fiodaiḃ móra ir i innte 'ga h-iomaiġiḋ, 7 po leccedar an ċadaoin ar lár a foradlar

(1°) Cf. "Fl. Bricrend" (Henderson), par. 16; tairmchell dáil teiro leó.

that their accoutrements and travelling apparel might be removed in their own houses, so that thence they might go to the king of Ireland's house. Their accoutrements and apparel were taken from the two kings of Ulster in their own houses; and the king of Ireland heard of their coming to Tara, for the provincial kings of Ireland were all there before them, they alone excepted. On their account he got ready the Teach Miodhcuarta, and sent a person to welcome the Ulster kings. They were brought to the king of Ireland's house; and he appointed them to their seats for the purpose of drinking and pleasuring. He sat himself in the royal seat, and placed Deghaidh mac Sin on his right hand. Conrachcas, king of Connaught, was stationed at the southern doorpost of the house, and Art mac Mesdelmann at the south-east one of the same house. The two Ultonian kings were placed on the northern side of the great banqueting-house; for to the provincial king to whom co-eminence with the king of Ireland is always given in Tara, is also granted the eric and honour-price of a king of Ireland. Two couches were given to them, so that each of the kings and his thirty nobles were settled[1] in their couches. A feast was served out to them afterwards, food was placed before them, and they held a common feast.

V.

It was then they saw approaching them a fair-shaped girl of beauteous form, who surpassed womanhood therein. For as the sun surpasses in excellence the stars of the firmament, so did she surpass in shapeliness all the handsome women of the Gael. She had with her thrice fifty fair women; and in the midst of them there was raised aloft on tall slaves a lovely crystal seat in which she was carried. They deposited

[1] Cuill, lit., 'fitted': cf. Hogan, Todd Lect. Ser., vol. vi., p. 57, No. 4.

in tige ar ionċuib Rioġraiḋe Éirenn 7 ro coingeaḋ oraip-leabair uiluaċra 'na timċeall, 7 tuccaḋ ceiṫċuill ceṫar-ċuimraċ álainn airgiḋe(1°) irin ċaṫaoir sin, 7 go n-derig in sioġan uraig innte, 7 ro ṡuiḋsiot an bantraċt bit álainn irin oraipleabair uiluaċra ina h-uiṫimcill 7 ar í siobaoi ann sin, Fionnabair ingean Lugair Luaigne ingean rig Éirenn 7 ro ṡillertair ri uaiṫe ar Rioġraiḋe Éirenn co h-ingantaċ 7 rosaiḋertair sinn a menman, a h-aigenta 7 a suirc i n-dealbaiḃ Rioġraiḋe Éirenn 7 Uladh. "Maiṫ, am, a bantraċt biṫáluinn," bar ri, "ar mór in taṫaoir dealba do Rioġraiḋe Éirenn ḋa Rig Uladh do ṫabairt a n-aointeaċ sin, uair ir innsa Rigi Éirenn do beiṫ ag neac eile(2°) aċt ag neaċ do ċlannaiḃ Rúḋraiġe. Uair ni mó na dealb guail aḋaire ar n-a lorcaḋ i mosc mórṁeinic ina dealb Rioġraiḋe Éirenn a n-aṫreuġaḋ Rioġraiḋe Uladh." "Uair ar amlaid ata Congal," ar ri, "7 ar é suiḋneaċ suaiḋḋeargg 7 folt carrsaḋ fair 7 sorc glar gleimleata na ċeann 7 ulċa ḋonnsuaḋ ḋeaġġablanaċ fair 7 briat coscairġlan uime 7 dealg orḋa irin briat or a bruinne 7 léne ilḋealbaċ go n-ór ré a ċner 7 go loinn sroṫfada co n-ór for a sliartaiḃ; sciaṫ ar mó 7 ar mileta do sciaṫaiḃ go n-ór suil ar dealgan or a ċionn; sleġa móra mileta for tairrceo tar-leṫain a sceiṫ; úruaṫ 7 gradh Rig fair. Fearġur umorro, giolla suairc socairṫanaċ é 7 ré óg eved . . . .; sorc sioġḋa coclaċ caoṁglar ina ċionn 7 timulċa ḋub lair 7 folt car sionn fair 7 ré nua naoiḋeanta uile 'r é suairc socairṫanaċ lerna h-uliḃ ilḃḋaoiniḃ 7 briat uaine uime 7 dealg airicid irin briat or a bruinne 7 léne ġeal re a ċner 7 cloiḋeṁ gealḋuirn for

(1°) *Leg.* oiread̓a perhaps. (2°) MS., ele, and so elsewhere.

[1] Lit., 'point of her mind, intellect, and eyes.' This is a common mode of expressing the idea of fixed attention to something.

[2] Probably deaġġablanaċ for degablanaċ, 'forked.'

the chair on the resting-place of the house under the protection of the kings of Ireland. A litter-couch of fresh rushes was arranged around her, and a beautiful silvered cushion with four edges was placed in the seat. The noble queen sat in it; and the very fair female retinue sat on the litter-couch of fresh rushes round her. This latter was Fionnabair, the daughter of Lughaidh Luaighne, king of Ireland. She looked in wonder at the kings of Ireland, and she shot a glance of her mind, intellect, and eyes[1] at the figures of the kings of Ireland and of Ulster. "Well indeed, O most fair women," said she, "'tis a great reproach to the comeliness of the kings of Ireland to bring the two kings of Ulster into one house with them, for 'tis a hardship for any one to possess the kingdom of Ireland, save one of the Clann Rury. For the comeliness of the kings of Ireland is no more than that of a burning coal in a hugely great fire as compared to *the comeliness of* the kings of Ulster." "Conghal is like this," she continued, "He has ruddy hair and fair twisted locks, a bright clear warlike glance and a brown-red, very forked[2] beard. On him is a bright purple cloak with a golden[3] pin in the cloak over his breast, and a variegated and gold-trimmed shirt next his skin, and a very long gold-ornamented sword at his side. On a peg over his head there hangs the largest and most warlike of shields, gold-wrought *as well*. Great martial spears are above the leather top[?] of his shield. The fearfulness and majesty of a king are his. Fergus, however, is a pleasant, agreeable fellow . . . ; regal, fringed, and very bright his eye, and black his slender beard. His hair is curling and fair and sleek. He is pleasant and kindly with all classes of men. He wears a green cloak with a silver pin in it across his breast, and a white shirt next his

[3] N.B.—Conghal's pin is golden; that of Fergus, silver. In ancient Ireland the scarcity of silver, as compared with gold, would make the former more precious. The differentiation in character is well drawn.

a fliaitaib 7 tromfiadat uaine ar dealgan uar a fleg(1°) aite imdiune fa tairfiged tairfileatair di." "Maith, a ingin," bar iadfan, "ar fiamad fatad firglic tuccad a n-dealba 7 a d-tuarfigbala let 7 modion nobiad agud' breith 7 agud' h-altrom damad gliad dobeuidha do neoc dib." "Tuccus go deimin," bar an ingen, "taebfiud n-gliadha do neoc dib, uair immar lionnus fobaidha maia ó Muin Eochi cuain 7 calaid fomlionufdair gliad Feiccufa mic Le[ide]."

. . . . . .

.i. fie Croich ingen Cfiomthainn,(2°) . . . . . .

. . . . . .

7 do finde in laoi ann:

A Croch ingin Chfiomthainn caoith
Erice go mac Leide lán-faoin
Berim comarc uaim do'n grib
Uair nocarus fead Gad Rig.
Ir mifi ingen Luigdeach,
A fearc agam ar cuimneach,
Do finne toll im' chride
A fesc go trom teintide,
Igéin mairfean amne(3°)
Nacha tefécceab ar duine.
Ieudaid arrunn fie mo linn [?]
A Croch ingin Chfiomthainn.(4°)
A Croch.

VI.

Atfiacht Croch ingen Chfiomthainn iarsin fiar-tairfina in tige go h-aiim i fiaibe Feiccus mac Leide "flán fosit a Feaiccus mic Léide," ar si, "aicid fuirige leamra duit ó ingin Rig Éireann go loinne meanman 7 go n-gliad mor

(1°) *Sic* MS. (2°) A piece is out of the MS. at this point. The following *disjecta membra* remain after the word Chfiomthainn: erisi uaimi ar . . . leat a naisceadro do .i. corán aluinn óiged 7 a lán do . . . . firium taibiud damra immar tugura do ran 7 da fiabarra aige fion bid leifom

skin. By his side is a bright-hilted sword, and a heavy green shield on a peg above his sharp, rounded [?] spear under its leather rim [?]." "Well, maiden," said they, "modestly, skilfully, and right cunningly thou hast rendered their appearances and the accounts of them, and 'tis welcome your birth and up-bringing would be were you to bestow your affection upon one of them." "I do certainly," said the maiden, "bestow my love on one of them, for as the sea-tide from Muir n-Eocht fills the bays and harbours, so doth the love of Fergus mac Lede fill me."

. . . . . .

i.e. to Croch, daughter of Criomhthann, ...

. . . . . .

and she composed this verse :—

O Croch, daughter of gentle Criomhthann!
Go to the son of Lede, fully free.
I send a share to the warrior,
For I love him beyond every king.
I am the daughter of Lughaidh,
I am mindful of his affection,
His heavy fiery love
Pierced my heart.
As long as he lives thus,
I shall not forsake him for anyone.
. . . . . .
O Croch, daughter of Criomhthann!

VI.

Croch, daughter of Criomhthann, arose then, and crossed the house to where Fergus mac Lede was. "Hail, Fergus mac Lede," said she; "I bear a love-request to you from the daughter of the king of Ireland, together with *an expression*

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mᵹe n-Ulad. Note the copán órda in which the lovers pledge their troth. (3°) This line is a syllable short. (4°) This line is also short in MS. It is notable that the last line in many of the poetic passages is minus a syllable.

dúit leis." "Mocenra reime an tí ó ttucad an aircid sin ó Fionnabair ingin Luigdech, uair gid mór an leat biar aicsi de, ni lugu in let biar agamsa; uair ar é ar leat immusnid an gnáth roimtes ar do"; 7 gabais in giolla an corán 7 ibis dig ar 7 tus a láim Crist é iar ttain 7 táinic Crist riempe go h-airm a m-boi a comdalta. Ro innis an gnáth demnair tus Fergus mac Leide di 7 tus sin méd menman 7 aigenta inntes.

VII.

Is annsin do éirig Fachtna Fionn File re beinn m-blaithegair m-buabuill (1°) 7 roberis: "slan fosiub, a fíosa aille Érenn," ar sé, "7 a rig Érenn ar cheana." "In ccédna duitsi, a ollamain," bar iadsan, "7 cred ar adbar let?" "Maithe cloinne Rudraid rosmcuir cugadsa lesan da rig do ordaigid orda 7 ni flaitius fsinne duitsi gach cóicced i n-Érinn ina fithdain riata 7 énchóicced re millead a n-Érenn agad 7 do raidfedar fisra lucht an chúicid sin, Rige do thabeirt (2°) d'énfer dib no d'fer eile do rogdamna Ulad 7 ni ra (3°) teacht red' flaithusa atáid acht conach derna ecctra fossa reach gach cóicceduch eile do chóicceduchaib Érenn 7 tabairsi in cúicced d'énduine éiccin aca." "Dogéntar aguinne sin," bar Lugaid, "7 ni fuirsiur comairle fer nÉrenn uile uime sin." Ro fuirfertair in fer ceadna ar sin 7 ro tiodluiced feidh 7 maithe iomda dó 7 do chuadar na maithe sin uile d'a ccomailtigtib 7 rugadar ar an adaid sin.

(1°) Re beinn m-blaithegair m-buabuill. Cf. for this phrase "In Gilla Decair": benn bláithgéir buabaill ar bheinn na cairrce. ("Silva Gadelica," p. 266.) (2°) thabeirt: forms such as this are common throughout the MS. The redactor is here reproducing the forms of an earlier stage in which the symbols of palatilisation or non-palatilisation, &c., had not yet been introduced: cf. eroc = erg = eirig; menman = meanman (Mod. Ir.), and so on.

of mental delight, and great love for you." "Kindly welcome to her who sent that request, to Fionnabair, the daughter of Lughaidh, for large though her half be, mine is no whit less; the half being, indeed, the love which is divided in twain"; and the youth took the cup, and drank a draught from it, and handed it back to Croch. Then Croch returned to her foster-sister. She spoke of the great love Fergus mac Lede bore her, and that produced mental and intellectual exhilaration in her.

VII.

Then Fachtna Fionn File arose, with a smooth, pointed drinking-horn, and said: "Hail, O fair men of Ireland," said he, "and O king of Ireland, as well!" "And you also! O ollamh," said they, "and what have you come about?" "The chiefs of the Clann Rury sent me to you with the two kings you placed over them, and yours cannot be a just government, when every province in Ireland is enjoying prosperous peace, and one province in Ireland is being ruined by you. The people of that province ask you to give the kingdom to *one* of them, or to some *one* of the royal stock of Ulster, and they have come to your kingdom only because they have been treated differently from all the other provincials of Ireland. Give therefore the province to *one* particular person from amongst them." "We shall do so," said Lughaidh, "and we must have the opinion of the men of all Ireland thereon." This same man [Fachtna] sat down then, and many jewels and treasures[1] were bestowed on him; and all those chiefs went to their sleeping-booths, and so passed that night.

[1] N.B.—In this tale the ṗíle never fails to receive ample rewards for advice given.

(3°) ṘA: this form of the preposition ṗe is possibly dialectical.

VIII.

Agus fo éirigh Rí Éireann go moch ar n-a mharaċ uair ba do gearaibh Rígh Éireann gluan d' eirge fair i dTeamraigh 7 táinic go tiobhuid na laoċraidhi ar úr na Teamhraċ 7 fo ionnsaigh a láma 7 a ghnúis Riogħda 7 táinic go Duma na Riogħraidhe leis fe Muillenn Ċiarraidhe uair ar ann fo fuiodh in Riogħraidhe do ghréigh; 7 adċonnaic an enmhaoi for a ċionn ann. "Bean i ccoinne fir ċu, a ingin," ar Rígh Éireann. "Ared go deimin," ar an ingen, "uair maith an fear i dtangusr na ċoinne. i. Rígh Éireann, m' athair féin." "Maith, a ingin a Fionnabair," bar Rí Éireann, "cid fodhógbuair(1°) dot' ċoilċaibh ċluimhdeirgthe 7 ó do fuan feimċodalta amuċarra eidir acht muna tíghfa fé mórghfidh mórr?" "Nir ċaomhar an athair aréir gid a beag," ar an ingen, "fé fmuaintiughadh n-aigenta, fe ceadh menman." "Cred fodcuirfeadh i ccertaibh mar fin ċu, a ingin?" ar fé. "Athair ceadha agam," ar ise, "in da righi táinic a h-Ulltaibh, cia dhíbh dia dtibhfeda an Rígh." "Nac cuma dhuitfi, a ingin," ar Rígh Éireann, "gidhé dhíbh d'a dtiúbhairfea an Rígh?" "Ni cuma idir (2°) . . . . . .
. . . . . in Rígh, atá uirthi 7 ghráin Rígh fair 7 da . . . . . .
. . . . . fiadhfu, uair do ċaithfidhgi faidhe do go math . . . . . .
. . . . [do fe]iccuf doibeirfe in Rígh," bar an ingen. "Dia let a righfe féin 7 ar é . . . . . .

(1°) Ro-d-tógbuair. d = infixed pron. 2nd pl. Cf. the French reflexive, "tu te lève." Prof. Osborn Bergin remarked to me the parallelism between the position of the French pronoun object and the Irish infixed pronoun.

(2°) There is here a gap in the MS. indicated by dotted lines.

VIII.

Early on the morrow the king of Ireland got up, for 'twas an obligation for the king of Ireland to see the sun rise over him in Tara[1]; and he came to the Heroes' Well on the edge of Tara, and washed his hands and his royal face. Then he came to Duma na Rioghraidhe, beside Muilleann Ciarnaidhe, for it is there the kings usually took up their quarters; and he saw there before him a woman alone. "Yours is a woman's tryst with someone, daughter," said the king of Ireland. "Yes, indeed," said the girl; "and good is he whom I have come to meet, that is, the king of Ireland, my own father." "Well, daughter," said the king of Ireland, "and why did you rise from your down-strewn couch, and from your slumber of sweet sleep, save, indeed, you come on account of very great torment?"[2] "I slept not at all last night," said the girl, "through thinking and mental anguish." "What was it that so perturbed you, daughter?" said he. "The cause of my anguish," said she, "was to know to which of those two kings who came from Ulster you would give the kingdom." "Are you not indifferent, daughter," said the king of Ireland, "as to which of them I should give the kingdom?" "I am not indeed . . . . . the kingdom, he has the fearful and majestic aspect of a king, and . . . . . to you, for a seer prophesied to him that it would be . . . . . to Fergus I shall give the kingdom," said the girl. "Yours be his kingdom and it is . . . . . .

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[1] This may point to early sun-worship; but for the custom, *vide* Joyce, "Social History," vol. ii., p. 284. [2] ȝlıꝑꝺ: Stokes, "Togail Troi," translates ȝlıꝑꝺ, 'torture,' 'agony'; the context here supports that meaning. Cf. Windisch, "Wörterbuch."

do Ghenna." "Is doig liom do chuir Fergus," ar sé, 7 do labair an ingen:

"A ingin in Rig nathair
Innis go min dot' athair
Gan brón irin tulaig te
Do glór le lugaid Luaigne
Ca fer do chuir dib (1°)
Cia do dogur do'n dá rig'
A innis i tre cuibde
A flomnead tre minfuigsi
Is tócha liom Fergus fionn
Ar é céle ar cormail liom
Ar é is annsa liom re h-éo
Ar é oile na n-ingen. A."

IX.

"Da m-béidis maithe fer n-Éirenn im' fochair anois sa comaithigfinn sin sú." "Béidis, tiag, imurro," ar an ingen, "uair siacaid Crióc ar a ceneo"; 7 táinic Crióc siempe go Teamhraig co cotal-tigdib Riogruide Éirenn 7 do dúrigh iad 7 lucht cómaithe Rig Éirenn leo 7 tángadar gusan dúma a siaibe Rig Éirenn 7 a n-dubairt an ingen sompa ared siorthredairsuide uile. "Cid ar áil libsi, uimesin?" ar Rig Éirenn. "In sige d' Fergus mac Léde," bar iadsan,(2°) "uair ni fers linn cairs Rig do clannaib Ruddraige aguinn mar é." "Doitad slaithesa, a ógha," ar Ri Éirenn, ".i. Rige do'n t-shosar sonn an tsinnsir." "Tabairsi leathgad eile ar Congal ionnus go mad cairs dáoib é." "Do bérsa, áth," ar eisinn, "trioca cét in gaé cúiged a n-Éinn dó 7 in trioca cét dar fers leis um Teamhraig 7 leth sium 7 cogair re fersaib Éirenn 7 trioca dó im' cuimtheacha act giod uathad béidis fri Éirenn ann 7 comletheo a aigde d' ón dó leis gacha bliadna 7 saor-

(1°) This line is a syllable short.

(2°) MS. ietsan.

I shall do." "I believe you have fallen in love with Fergus," said he. Thereon the girl said:

"O daughter of the prosperous king,
Tell gently to your father—
Without grief on the mound
[Is] Thy voice to Lughaidh Luaighne—
Which of them you loved,
Which of the two kings you chose.
Tell it through affection,
His naming through pure love.
Fair Fergus is my choice,
He is a fitting husband for me;
He is dearest to me for aye;
He is the beloved of maidens."

IX.

"Were the chiefs of the men of Ireland present with me now, I should take counsel[1] thereon with them." "They shall be, indeed," said the girl, "for Croch shall go for them." Croch came to Tara, to the sleeping-booths of the kings of Ireland; and she awoke them, and the councillors of the king of Ireland along with them, and they came to the Dumha, where the king of Ireland was; and what the girl said before them, that they all said. "What is your wish in the matter?" said the king of Ireland. "To give the kingdom to Fergus mac Lede," said they, "for we prefer to have no friend as king of the Clann Rury more than he." "It is the ruin[2] of a sovereignty, O warriors," said the king of Ireland, "to give the kingdom to the younger above the elder." "Give other compensation to Conghal, so that he may be your friend." "I shall give, indeed," said he, "a cantred in every province in Ireland to him, and, together with that, the best cantred round Tara, and a share in the decisions and secrets of the men of Ireland, and a cantred in my banqueting-house, though few be the men of Ireland in it, and the breadth of his

[1] This deference to the chiefs on the part of the king of Ireland is noteworthy.

[2] We might almost translate literally by 'spilling.'

macantaċt Éireann uile dó 7 ni fuil dó leiṫġe n-Ulaḋ na rin"; 7 do ċinnriodar uile ar in ccómairle rin, 7 riobó Rig Feiccur mac Leide dé rin gén gur fiuir, 7 do ċuaid cać ré caemṫoirc dib no go ttáinic am dil 7 aoibneara doib 7 ro ruideḋ a tteac n-óla an oidce rin mar do [g]nídi do gnéṫ, 7 rogabadar ag ól 7 ag aoibnes no gur ṫimċill dáil tealłaċ forra. Ir annrin do eirig Faċtna Fionn File le beinn m-buaḃail m-blaiṫeġair. "Maiṫ, a rig Éireann," ar sé, "mar cómairligiṫ rige do ṫabairt do neoċ dibro reoċ a ċéile." Ro ċromurdair Ri Éireann a ċenn 7 ro labair Deġaiḋ mac Sin: "Tuccaḋ imurro rige n-Ulaḋ d' Feiġur mac Leide 7 tuccaḋ do Conġal triocha céd in gaċ cóicceḋ i n-Érinn 7 in triocha céd bur feiri leir um Ṫeamraiġ, leiṫ rúin 7 cóġair re feruib Éireann uile 7 triocha i tteac n-óil Rig Éireand giod uaṫaḋ béi ann 7 coimleiṫeḋ a aiġṫe d' ól 7 raorimacantaċt Éireann ar rin anuas."

X.

Oidċuala Conġal tuġurdair beim d'a ḋiuim ré friotġiḋ tige miodċuairta gur ċuirtar creit d'a rġiaṫruiġiḃ ann 7 a fleġa d'a n-aiġleannoiḃ 7 a ccloiḋme a h-innsiḃ boḋba 7 nir ib aċo a ċuid do'n dáil rin riobo nera dó 7 táinic amac reime co fluaiġteaċ n-Ulaḋ 7 riobo corrac a ċoḋlaḋ an oidċe rin ann; 7 ro éirig go moċ ar na maraċ 7 táinic reime co liur na Riograide rir a n-abairṫar Liur Torna Éccis an tanra go teaċ Cairbre Ċruim rig tuaṫ m-Breġ 7 Miḋe 7 táinic go coduiltead an Rig. "Moċen deit, a Conġail," ar Cairbre, "7 cia h-aġuiḃ d'a ttuccaḋ in Rige?" "Tuccaḋ d' Feargur mac Léde," ar Conġal. "Ir doṁtaḋ flaiṫeṁa rin," ar Cairbre, ".i. Rige do'n trorar reime an trinnriur"; "7 cred na comaḋa

face of gold as well every year, and the free nobility of all Ireland; and half the kingdom of Ulster is not better than that." They all agreed to that advice; and Fergus mac Lede was thence king, though he knew it not; and they all went off quietly, till the time for drinking and pleasuring arrived. That night they set up their drinking-hall, as they were always accustomed to do; and they took to drinking and pleasuring, and a household meeting was held. Then Fachtna Fionn File arose, with the smooth-pointed drinking-horn. "Good, O king, is it," said he, "that you have decided to give the kingdom to one of them above the other." The king of Ireland nodded assent, and Deghaid mac Sin spoke: "The kingdom of Ulster was given, however, to Fergus mac Lede, and a cantred in each province in Ireland was given to Conghal, together with the best cantred round Tara, and a share in the decisions and secrets of the men of all Ireland, and a cantred in the drinking-house of the king of Ireland, however few should be in it, and the breadth of his face of gold, and the free nobility of Ireland into the bargain."

X.

When Conghal heard that, he gave a thrust of his back to the wall of the banqueting-house, so that the shields fell from their shield-straps, and their spears from their rests, and their swords from their places; and he only drank a part of the portion next him, and he came out to the quarters of the Ultonians, and his sleep was restless that night! He rose early on the morrow, and came to the *lios* of the kings, which is called Lios Torna Eccis now, to the house of Cairbre Crom, king of Bregia and Meath, and he came to the sleeping apartment of the king. "Welcome, O Conghal," said Cairbre; "and which of you got the kingdom?" "Fergus mac Lede," said Conghal. "That is a kingdom's ruin," said Cairbre; "to give a kingdom to the younger above the elder." "What

tairgur duitri?" ari Cairbre. Ro innir Congal dó na comadba taiccur dó uile. "Nari gabairiu rin?" ari Cairbre. "Nir gabur eroin," ari Congal. "Ared adeimri nit": ari Cairbre, "'h-ulca do diagnilt airiri, uair ni neac d'a nac uiura a uilc do diogail tura, uair adba rocuide du 7 an fer bur adba rocaide coiredna fein Rige." "Dobeimri dom' breitiu," ari Congal, "7 tuingim bam rciat 7 bam clairdim nac geuba ni bur mó na bur lugu 'na tairgrin dam d' fearann uadu nogo ccoiredna mé inge n-Éireann inr." "Is cuma a dénam mari rin," ari Cairbre Crom, "uair atá mac agamra in neoc ar comdalta duitrein (.i. Cairbre Congancnerac mac Cairbre Cruim) 7 riacaid re leatra." "Is mocenra rieime," ari Congal; 7 rodáoari tri lá 7 tri h-oidce ag ól 7 ag aoibnes ann rin.

XI.

Agus ordala rin da mac Rí maide do Connactaib .i. Oilioll Teóra Gaet mac Feicc 7 Oilill Teóra Cruoc mac Airtig Uicc Letain mic Findoga; uair do bádari féin ari ionnaribad ó Conriaccar ó Rig Connacd ag Oegaid mac Sin dear, 7 do tángadari rompa go lion a muintire d'ionnroigid Congail; 7 do innir Cairbre da mac Rig Connacd do deacd da deo laoc dum Congail 7 do innesadari a muinteriar 7 a ccoriaidesacd re Congal. Agus ordala rin Cruimdann mac Feiccra Fairrge .i. mac Ri gairb derceirt Éireand inr a riaidearr Ua Cennfealaig, 7 ordala rin Muiredac Merge mac Rig Alban 'r é ari n-a diocair trie n-a analtoib féin a h-Alban amac 7 ré ari raoridaiget ag Rig Éireann, 7 dáimcride go lion a muintire 7 do innse a coriaidesacd re Congal. Ordala rin Anadal mac Rig Condenn cona dri déd Concend ari n-a noidui trie n-a migniomaib a cruscaib

rewards were offered to you?" said Cairbre. Conghal told him all the rewards were offered him. "You did not take that?" said Cairbre. "I did not, indeed," said Conghal. "Then I tell you," said Cairbre, "to avenge your wrongs on him, for you are not one to whom it comes not easy to avenge his wrongs, for you are the rallying-point [lit., abode] of hosts; and he who is the rallying-point of hosts will himself defend his kingdom." "I pledge," said Conghal, "and I swear on my shield, and on my sword, that I shall take no more nor less of the offering of land made me, till I contest the kingdom of Ireland with him." "'Tis needless to do it in that fashion," said Cairbre Crom; "for I have a son who is a foster-son to yourself (that is, Cairbre Congancnesach, son of Cairbre Crom), and he will go with you." "He is welcome," said Conghal; and they were three days and three nights there, drinking and pleasuring.

XI.

The two sons of the king of the Connaught chiefs heard that—Oilioll Teora Gaeth mac Feicc and Oilioll Teora Crioch mac Airtigh Uicht Leathain mic Firchoga—for they had been banished south from the presence of Conrachcas, king of Connaught, by Deagaidh mac Sin. They came, with all their followers, to Conghal; and Cairbre told the two sons of the king of Connaught to come two hundred strong to Conghal, and they made their alliance and banding with Conghal. Criomthann mac Fergusa Fairrge (*i.e.* the son of the fierce king of the south of Ireland, which is called Hy Kinsella) heard that, and Muiredach Mergeach, son of the king of Scotland, heard it, when he was being driven out from Scotland through his own misdeeds, and on a free visit to the king of Ireland; and he came with all his people, and made a banding with Conghal. Anadhal, son of the king of the Concheanns, and his three hundred Concheanns heard that, when they were in banishment, through their misdeeds, from the lands of

Coincenn 7 do ginne a coraideacht re Congal fa'n cuma céona. Cit trá act ro baoi Congal fiche céd do cuingid cacha in tan ro gluair a tig Cairbre Crium amach.

XII.

Ir ann sin ro gluair Congal reime 7 tug a aguid ar a cúicced féin 7 anuair rángadar go Bennuib Anann sura raiditear Benna Breag adconncadar in m-buidin móir da n-ionnsaicciu 7 ar aige ro baoi in buiden sin .i. Criomthann Caom mac Lugaid Luaigne .i. mac Rig Érenn 7 trí caoga do macaomuib Ri[g] Érenn ina farrad ag toigeacht do faorchuairt Érenn go Temraig. Ir amlaid ro baoi 7 a fenchaidi 7 a fceulaidi 'na focair .i. Fiaca file 7 fé ag déanam sinnsenchair na cruiche reime do. "Ca h-ainm in at[a] ro ar Boinn, a Fiacha?" ar Criomthann. "Ath fuar a ainm an tanra," ar Fiacha file, "7 ar sin adeapar ath in oige anin." "Cid ma n-abar(1°) na hanmanna sin sin?" ar Criomthann. "Ir aire adeapar Ath fuar sin," ar in file, ".i. ar ann comsuicer an t-uisce 7 an fáile re céle 7 ar fuaisnide é sin; 7 ar aire adeapar ath an oige sin .i. ar ais ro marbad an céd ag n-allaid a n-Érinn 7 Fionntan ro mairb í." Agus an tan tainic doib in sinnsenchar sin do déanam ir ann adconncadar Congal cuca 7 ro gniáimedar 'ga faicsin 7 niorbo gniám gan adbar dóibrium sin da bregadaib an t-olc do bí dé. "Atá Congal cugainn," ar siad. "Noca nfuil adbar iomgabála againne air bar macaomaib amlaid sin, a Criomthainn?" ar Congal. "Ar amlaid cena," ar Criomthann, "7 cia h-aguibri d'a tucead an Rige do'n cuirre?" "Tucad i d' Feidlimid mac Léde," ar

(1°) *Vide* paradigm of verb in Windisch for older passive forms.

[1] This reference to the circumstance of the composition of a *Dinnseanchas* is extremely interesting. Fiacha supplied the place of an early Baedeker to the king. Further, this meeting of Conghal and Criomhthann at the Ford is quite

the Concheanns, and he made a banding with Conghal in similar fashion. However, Conghal was twenty hundred battalions strong when he went out from Cairbre Crom's house.

XII.

Then Conghal marched forward, and turned towards his own province; and when they reached Beanna Anann, which is called Beanna Breag, they saw a great host coming towards them, and that host was that of Criomhthann Caomh, son of Lughaidh Luaighne, king of Ireland, and three times fifty warriors of the king of Ireland with him, coming on a free visit of Ireland to Tara. In this wise he was, viz. his historian and story-teller with him, *i.e.* Fiacha, the poet, composing the *Dinnseanchas* of the country before him.[1] "What is the name of this ford on the Boyne, O Fiacha?" said Criomhthann. "Cold Ford its name once," said Fiacha, the poet, "and to-day it is called Deer Ford." "Why are these names given to it?" said Criomhthann. "The reason it is called Cold Ford is," said the poet, "that it is there the fresh water and the salt water rush together, and it is the colder thereby; and the reason it is called Deer Ford is, that it is there the first wild deer was killed in Ireland, and it is Fionntan killed it." When the *Dinnseanchas* had been composed, they saw Conghal coming towards them, and they hated the sight of him; nor was it hatred without reason, if they but knew the evils he was to cause. "Conghal is coming towards us," said they.

"Have we not reason to attack your warriors, O Criomhthann?" said Conghal. "As it may be," said Criomhthann; "and to which of you was the kingdom given this time?" "It was given to Fergus mac Lede," said Conghal. "The fall of a

in keeping with early Irish topography, for most roads met at the river fords. Few, I think, advert to the fact that underneath most of our older bridges the river is shallow; here were the old fords at which the roads on either side met.

Congal. "Dorcad flaithearta sin," ar Crimthann. "Ni tusa nach tuitse ann sin," ar Congal. Do gluair Congal an laim fair 7 tucc béim cloidim do nogur diceannad go degtaraid é, 7 ro thuitsiot na tri caoga macaom Rig nobádar a brocair Chrimthuinn le Congal cona muintir acétmad Fiacha file a aonar; 7 adubert Congal fisin: "Eirig a n-onoir th'égsi 7 th'ealadna 7 imm do Rig Érenn gur dioguilmisi do Rige n-Ulad ar 7 go n-digél in blag ele." Rogab ag commaidiom mic Rig Érenn, 7 adberad an laoi and:—

Bisi ann sin, a Chrimthuinn caoin
A mic luigdech go lán-aoib!
Do corp ar in tulaig de
Ar olc le lugaid Luaigne;
A fiacha imsir leat dó
Do rig Érenn gan iomarbó
A macsan ro marbad linn(1°)
Go n-dorichsir do mag imsim [?]
Rug lugaid breach nobo gó
Oramsa ro imsi andó
Chrimthann gérbo caom a li
Ar i mo lám norbi.(2°)

Bise.

XIII.

Ro imig Congal siene iarsin go cruc Roiss 7 i Mag Temil Mara sisan abar(3°) Focarto Mór Muiteime 7 in n-Gaibhligid sisan abar (4°) sligi mór Miodluachra, d'Iubar Cinnchoirce mic Neachtain sisin abar Iubar Cinn Trachta an tansa 7 d'Áth mór sisin abar Áth Cruithne 7 i Mag Coba Cenn-mór soir 7 do Cnuc Diamrad go siamic go Caim macu Buachalla go lár-medon Ulad sisa siardesar

(1°) MS. imn. (2°) Ro-s-bi; s = infixed pronoun. This last line exemplifies previous remark on p. 9, note 3. (3°) MS. sisin an-abair; *infra*, we have sisan abair, and elsewhere sisan abarsar. The enclitic pres. passive of O. Ir. at-biur, 'I say,' is *-apar, -abar*; the form *abair* is due to

kingdom that means," said Criomhthann. "You are not one who shall *not* fall in it,"[1] said Conghal. Conghal seized him, and struck him a blow of a sword, so that he was beheaded right quickly; and the thrice fifty youths who were with Criomhthann fell at the hands of Conghal and his people, with the exception of Fiacha the poet, alone. Conghal said to the latter: "Rise in honour of your wisdom and your science, and tell the king of Ireland that we have avenged on him the kingdom of Ulster, and that I shall avenge the other portion." He then took to apostrophising the son of the king of Ireland, and this poem was recited:

Lie there, O fair Criomhthann!
O son of Lughaidh, full pleasant!
Thy body lies on the hill
Through the evil of Lugaidh Luaighne.
O Fiacha, tell
The king of Ireland, without contention,
That his son was slain by us,
And fell on Magh Imrim [?]
Lughaidh gave a false judgment.
He wrought injustice on me.
Criomhthann, though fair his hue!
It was my hand slew him.

XIII.

Conghal marched then to the territory of Ross and to Magh Temil Mara, which is called Fochaird Mor Muirthemhne and by the Rough Way, called the Great Way of Miodhluachra, to Iubar Chinnchoidhce mic Neachtain, called Iubar Cinn Trachta now, and to Ath Mor, called Ath Cruithne, and to Magh Cobha Cenn-Mhor east, and from Cnoc Diamhrach, till he reached Carn Macu Buachalla in the

[1] This is cryptic enough in English, but not so in Irish. It is a case of two negatives amounting to an affirmative.

analogy with the enclitic pres. active. (4°) MS., ꞇꞅꞇꞃꞩꞩ ꞩbꞩꞇꞇ, as above. The form has been changed, *passim*, to ꞩbꞩꞇ.

báile ón Dongaile anuas, 7 fogabad foct 7 longport ainderin; 7 tángadar cuca ainnrein trí comdaltada Congail .i. trí mic Rig Cruitnech n-Ulad .i. Fiacc 7 Fercc 7 Fidnat a n-anmanna 7 do finnedar a ccomaidecht fé Congal. Iomtura Congail go nuige sin.

XIV.

Iomtura Fiacha file, táinic feme go Temraig 7 do innis do Rig Érenn a mac fén do marbad 7 a macraide do marbad uile do Congal, 7 fodoi Temair uile 'na n-uallgubai 7 ina m-briontoiri dé sin. "Cóir bar m-beitri amlaid sin," ar Rig Érenn, "uair éccóir tugabairi diamra do dénam .i. Rige n-Ulad do buain do Congal." "Atá ní nac ura ná sin duitri ann," ar iad san, "uair do geuba 'h ingen bár do giall Fercura mic Leide muna tucair do í." "Is lór damra earbaid mo mic diam génge [m-]bed earbaid m' ingine leis,(1°) 7 tabraid cugaib Fercur go tucaiss m' ingen dó"; 7 tuccad Fercur cuca 7 fo nairced an ingen dó 7 do gealltar céd da (2°) gac cród ina coibce; 7 do gabustar Deagaid ag agallam Fercura: "Is mór do maith do sinne Lugaid diit, a Fercuir .i. tug sige n-Ulad duit, 7 tug a ingen ar a h-aidle, 7 ní oligid a digdenar do goin." "Ní dénccabra eidir é," ar Fercur, "in ccéin bam beó 7 berum(3°) 'na sig a n-Érinn"; 7 fo comdóiad banair ingene Rig Érenn an didce sin leis,(4°) 7 tuccad d'Fercur í, 7 fodáadar tri lá 7 trí h-aidce ar a banuis.

(1°) MS., leſ. (2°) *Sic* MS., cf. na for ne in text. (3°) bam beo 7 berum; bam = 1st sg. fut. of *copula*; ber = rel. 3rd sg. of same. *Vide*, for these forms, Strachan, subst. verb in O. Irish Glosses, Phil. Soc., p. 80, &c. (4°) MS., leſ, written thus frequently in MS. and changed to leis in text, *passim*.

centre of Ulster, which is called to-day Baile on Dongaile; and a halt and encampment were made there, and the three fosterlings of Conghal came to them there, viz. the three sons of the king of the Picts of Ulster: Fraoch and Ferg and Frithnas[1] were their names, and they banded themselves with him. So far regarding Conghal.

XIV.

As to Fiacha the poet, he came to Tara, and told the king of Ireland that his own son and all his warriors had been slain by Conghal, and all Tara was in heavy grief and sorrow at that. "Just cause you have to be as you are," said the king of Ireland, "for you made me do an unjust thing in taking the kingdom of Ulster from Conghal." "There is something not a whit easier for you than that," said they, "for your daughter shall die through love of Fergus mac Lede unless you give her to him." "The loss of my son is enough for me without the additional loss of my daughter; and bring Fergus hither, so that I may give my daughter to him." Fergus was brought to them, and the girl was betrothed to him, and he promised a hundred of every kind of cattle in her dowry;[2] and Deaghaidh entered into conversation with Fergus, saying: "Lughaidh has conferred great favour on you, Fergus: he has given you the kingdom of Ulster, and his daughter as well, and you ought not tamper[3] with his sovereignty." "I shall not forsake him, indeed," said Fergus, "as long as I live and as long as he is king in Ireland." The marriage of the daughter of the king of Ireland was celebrated that night, and she was given to Fergus; and the marriage ceremony lasted three days and three nights.

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[1] *Frithnas:* the name is also given as *Frithuas.* [2] For an account of the regulations regarding dowries, *vide* Joyce, "Social History," vol. ii. [3] Lit., 'to wound.'

XV.

Is annsin do sheol Fergus: "Maith, a anam ain, a Lugaidh, ar mithidh daibhsi dul do gabáil Rige n-Ulad, 7 do dhícur Congail erde, 7 cuirfi tuilleadh forsaide lium." "Cuirfidh, imurro," ar Rig Érenn, "Degh mac Deghaidh mac Rig Muman 7 Mesar Domnann mac Airt mac Rig Laighean 7 Tinne mac Conshach mac Rig Connacht 7 mac Rig Érenn 7 a n-aoróghaidh uile leó." "Rofia buaidh 7 bennachtáin, a Ri," ar Fergus, "ar maith an tuilleadh forsaide sin; 7 do gluaisfedh sompa in sluagh sin ó Teamhraigh no go tángadar go h-Eamain Macha, 7 do bí fleidh mhóghda do mhór ar a dhonn: 7 táinic tionól Ulad uile d'a n-ionnsoighidh 7 tángadar timcell Fergusa 7 do ghabhsadar gairm rígh de;(1°) 7 táinic Fergus mac Rosa and a ccumasc caich, 7 ar sí sin bliadhain noghabhsadh Fergus mac Rosa a dheoghenann dhuibh; 7 do suidheadh le Fergus mac Leide a theach oil 7 aoibhneasa an oidhche sin, 7 adbert ré Fergus mac Rosa: "c'áit a m-bia-su isin tighi anocht? im' fhaisidhe beir no 'san ochla feimnidh." (2°) "Is feasir lem' sluagh a comcomhmaidh fén ina beith ag comhmaidh sluaigh duine ele, (3°) 7 béo isin ochla feimnidh." Agus tucc Fergus mac Leide a onóir a dhiongmana do gach aon duine do mhaithibh Ulad 7 fer n-Érenn ar dena an oidhche sin. Agus ar amlaidh do boi Feargus 7 cior mileta aige, oiba slán a cuig bliadhna, ag tri nglac 7 ian mearcta caogad do mhiodh no do dhuinn, 7 ba h-éiccin sin dó in gach tig d'a tteighedh a n-Ullthaibh ré taobh gacha fer eile d'a bhragad. Agus do

(1°) N.B. this fashion of accepting Fergus as their king. (2°) ochla (fochla) feimnidh: this originally was the warrior's seat in a chariot; hence any distinguished seat or place. (3°) This older form occurs side by side with the mod. form eile.

[1] Lit., '*soul indeed*'; cf. "Cath R. na Rig," p. 6, "Maith am a m'anam Cathbaid." [2] Lit.. 'an addition of numbers'; cf. Anglo-Irish, '*tilly*.' [3] *Sic* literally; *i.e.* 'they proclaimed him king.' [4] slán = 'clear, full'; cf. Wind., "Wörter-

XV.

Then Fergus said: "Well, my soul,[1] Lughaidh, it is time for me to go and take possession of the kingdom of Ulster, and banish Conghal out of it; and do you give me some auxiliary[2] troops." "I shall give you, now," said the king of Ireland, "Derg, son of Deghaidh, the son of the king of Munster, and Meas Domhnann, son of Art, the son of the king of Leinster, and Tinne, son of Conrach, the son of the king of Connaught, and the son of the king of Ireland, and all their youthful warriors." "Success and blessing be yours, O king," said Fergus; "that is a good increase in numbers." That host marched from Tara till they reached Eamain Macha. A right royal feast was ready for them; and the whole muster of the Ulstermen came to meet them, and gathered round Fergus and gave forth the *cry of a king*[3] in his behalf; and Fergus mac Rosa came amongst them; and it is in that year Fergus mac Rosa first took possession of his territory. His drinking- and pleasuring-house was set up that night by Fergus mac Lede; and he said to Fergus mac Rosa: "Where shall you stay in this house to-night? will you be with me or in the champion's royal place?" "My hosts prefer to entertain themselves rather than be entertaining that of another man and they shall stay in the champion's royal place." Fergus mac Lede showed fitting honour to each one of the chiefs of Ulster and of the men of Ireland also on that night. In regard to Fergus, matters stood thus: he had paid to him a military tribute—a clear[4] inheritance of five years, a calf[5] three hands high, a mixing vessel for fifty of mead or ale; and that he had to get in every house he came to in Ulster, besides every other entertainment[6] he got. The

buch": dia n-at slána a secht bliadna. [5] ᚐᚷ ᚗᚔ ᚅ-ᚌᚃᚐᚄ: cf. Meyer, "Irish Lexic.," *s. v.* ᚐᚷ. [6] Distinguish three Irish words; ᚠᚓᚋ. gen. ᚠᚓᚋᚅ = 'feast'; ᚠᚋᚋ (Mod. Ir., ᚠᚅᚑᚋ), gen. ᚠᚓᚋᚋᚐ (ᚠᓓᚐᚋᚐ), 'knowledge'; ᚠᚋᚋ, gen. ᚠᚋᚅ, 'vision.'

cuinnceadar muintir (1°) Feiccusa an oidce sin an cior sin 7 siaidsiodar muinter Feargusa mic Leide: "ni h-aimsir do sin anocht," ar iadsan, "uair atáid maithe fer n-Éireann isin m-baile-si anocht"; 7 sid siaidsiadar muintir Feargusa mic Rosa go ndigeólaidis ossa (2°) san sin. "Act mun' deachtaoi do commórad dibeirce (3°) ouinne mar aon ré Congal cláiringneach ni fuil aguib ni millti ouinne," ar iadsan; 7 siámic a n-iomarbaid gaoidilge sin 7 a n-imréasom fecemanta. Do sónrad muintir Fergus d'ionnsaigid na bFeiccus féin; 7 an ni sid siaidsiadar a muintersan, do siaidsiadar fén amlaid, gur éirig sioch bunaid 7 mídún menman ag each d'a céile díb; 7 sid h-innsed d'Feiccus mac Rosa a cior amlaid do buain d'Feiccus mac Leide de. "Do beirimsi mo briathar sis," ar Feiccus mac Rosa, "con digeólsa sin airdrom cona fiachaib cána, innus nach bá bér le neach do clannaib Rudraige arís mo cior do buain diomsa"; 7 sugadar ar an oidce sin, 7 sid éirig Feiccus mac Rosa go moch ar n-a marach go lion a muintire do comcommorad dibeirce le Congal mac Rudraide ar Feiccus mac Leide.

XVI.

Do córuig Feiccus a muintir ar sin, 7 do sinne cró áig 7 irgaile díb, oir nir fidir nach leanfad Feiccus mac Leide é d'a marbad no d'a gabáil, 7 do feol sieme d'ionnsaigid Longsuirt Congail 7 adconcadar forsaire Congail sin .i. na h-iodna áig or cendaib na ccuiread. Bá deimin leó gurab iad biodbaid Congail adconncadar 7 tángadar go siobad 7 n-oirchreacht leó do Congal, 7 do éirig Congal a macraide 7 a muinter go h-ecclaiss allmarda 7 do bí do méd a

(1°) muintir, the distinction between the nom. muinter and the dat. muintir is not consistently observed, *e.g.* following we have correct form muinter. (2°) MS., orrda. (3°) dibeirce: for discussion on meaning of this word, *vide* Ir. Texts Soc., vol. ii., "Fl. Bric.," p. xvi.

followers of Fergus asked for the tribute that night; and those of Fergus mac Lede said: "It is not time for that to-night," said they, "for the chiefs of the men of Ireland are in their place to-night"; and the followers of Fergus mac Rosa said that they would avenge that upon them. "Unless you come to wreak vengeance on us together with Conghal Cláiringhneach, there is nothing for you to wreak on us," said they; and he continued in that heroic[1] dispute and contentious[1] strife. The followers of the Ferguses approached the Ferguses themselves; and what their people said, they themselves said the same, so that personal anger and mutual[2] mental distrust was stirred up in them; and Fergus mac Rosa was told how his tribute had been taken[3] from him by Fergus mac Lede. "I give him my word," said Fergus mac Rosa, "that I shall avenge that upon him, as well as his arrears of tribute, so that it shall not be customary for any one of the Clann Rury to take again my tribute from me." They passed that night; and Fergus mac Rosa rose early on the morrow with all his people to prepare[4] vengeance with Conghal mac Rudhraidhe on Fergus mac Lede.

XVI.

Fergus drew up his people then, and he made of them a pen of battle and onslaught;[5] for he knew not but that Fergus mac Lede would follow him to kill him or take him; and he moved forward to the encampment of Conghal. Conghal's sentries noticed the battle-spears above the heads of the warriors. They were certain that they were enemies to Conghal they saw, and they came with warning and help to Conghal; and Conghal and his warriors and his people rose frantically, wildly; and they were so inspirited that,

[1] *Vide* O'R., ᵹaoiḋeal, 'a hero,' &c.; probably, however, ᵹaoiḋiltᵹe here simply means 'in Irish.' [2] Lit., 'one another,' caċ ᴅ'a ċeile. [3] buain = 'take forcibly.' [4] comṁoṁoḋ = 'to prepare *together*.' [5] A common expression in Irish.

menman acht giod iad fri Éireann uile do beit ann go n-ionnrocadaoir 'ran uair sin iad; 7 nio eagair Congal a cath 7 ar n-a egar dó adconnaic oinmh sluaig Fercuirne mic Rorra da n-ionnroigid, 7 adconnaic Fercur a tuir an tsluaig 7 aitnigear é as tegurc a muintire agá riadá riu a n-iodna aig do coimeadh ó nach do dearbaid do cuadar. Agus ócúala Congal sin táinic ar in ceat d'á ceile 7 tug a lám tar briagaid Fercuirne 7 tug póg do 7 nofer fáilte fair. "Mocén do deacd a Rig móir, a Fearcur," ar se,—uair ni dubairtsiom gur riam ré Fercur act, a Rig móir, —7 do innis dó an ní 'man dearcaid. "Cuma duitsi sin," ar Congal, "uair gach maith biar agumne, ar riotsa caithfider i 7 da n-gabumo-ri (1°) Rige n-Eireann uile riabad letsa a forlamar 7 ir foleamsa clanna Rudraige am' agaid ó tangair at' aonar cugumn"; 7 riogabad longport as Fercur ar sin 7 nio raitead a rupuill 7 do nita a m-bocta 7 a m-bélgála.

XVII.

Agus tángadar a n-oireactar (2°) i rupall Congail uile ar a h-[ait]le; 7 tugsadar Congal a h-uillinn feca sisin ccoilcig cluinnéaraigte 7 sisin ceircéall ceannroig riobi fa'n iomdaid, (3°) 7 do cuaid Fáetna finn file i ceann fgoruideact (4°) do deunam dó, 7 táinic an ciall bleugach cuige .i. an coilad, 7 adconnaic fír amsa 7 airling 7 nio lingertar go m-boi 'na feram ar uilár a rupaill 7 do nocht a cloidiom. Ro eirig Fáetna finn file, 7 nio iadurtar a da dóid sis go h-atlam uime. "Slán fort, a sis, a

(1°) Gabumo-ri; ri = form of part. aug. of 1st sg., after a slender vowel. (2°) Oireactar; this word has been adopted as the name of the annual festival of the Gaelic League in Ireland. (3°) For an interesting discussion of the meaning of this word, see Joyce, "Social History of Ireland," vol. ii. (4°) The Gaelic League branches have adopted this word as a name for minor social gatherings. In the South of Ireland the neighbours on a countryside gather together on winter evenings for the purpose of story-telling, &c., and to these gatherings they still give the name fgoruideact.

even were all the men of Ireland there, they would have attacked them then. Conghal drew up his army, and on doing so he saw the countless host of Fergus mac Rosa approaching; and he saw Fergus in the forefront of the host, and he noticed him instructing his people and telling them to lower[1] their battle-spears, for they were not marching to strife. Conghal heard that, and came from one army to the other, and threw his arm round the neck of Fergus, kissed him, and welcomed him. "Your coming is welcome, O great King Fergus," said he (for he never applied any epithet[2] to Fergus save: O great king); and he told him what he was about. "That does not matter," said Conghal, "for everything we have you must share it; and if I should get the kingdom of all Ireland, yours would be the chief place in it; and it is futile for the Clann Rury to oppose me when you alone have come to join us." Fergus encamped then, and his tents were fixed up and their sheds and huts[3] erected.

XVII.

They held a meeting in Conghal's tent afterwards; and Conghal rested his elbow on the down-strewn bed and on the border-pillow round the couch, and Fachtna Fionn File proceeded to entertain him; and the *false sense* came upon him, viz., sleep; and he beheld a wondrous vision[4] and dream, and he started up straight on the floor of the tent and bared his sword. Fachtna Fionn File arose, and quickly joined his two royal hands round him. "Hail! King Conghal!" said he,

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[1] N.B. this sign of peace. [2] ꞇuč = 'word, epithet.' [3] bélꞇꞇáła: cf. Hogan, "Cath R. na Rig," Gloss. Index. [4] The ꝑíꞇ and aiꞇłuꞇꞇ or *vision* have always been popular in Irish literature. Students of the modern literature will find numerous examples of their poetic adaptation to the expression of political and patriotic discontent in the aiꞇłuꞇꞇi of O'Rahilly, O'Sullivan, &c. *Vide* Fr. Dinneen's ed., "Poems of Egan O'Rahilly," Ir. Texts Soc.

Congail," ar sé, "7 cred adconnarcar triad' coslad?" "Adconnarcar airlicc uaimar iongantach forglanna," ar sé, "an neoch tuc tochiad menman 7 aigenta dam." "Cred adconnarcar, a rig?" ar Faithne finn file. "Adconnarcar mo dul ar faitche feurglair fionnmóir, 7 torc alladh urbadach do thegmail am' agaid ann 7 cumurc duinn né céle, 7 ár mo sluaigir uile dó, 7 a tuitimrium limra fa deoid i cenncaib in comlainn"; 7 robert in laoi ann:

Adconnarc airling, a ulltu,
feochair n-goile! (1°)
Adconnarc ár mo sluag uile
né sluag oile;
Adconnarc mo dul ar faitche
clár fiar fionnmór;
Adconnarc torc alladh anbail
ar a h-urlár;
Adconnairc me fer do thernom
trie mo glonnacht;
Tuccur bár do'n torc trie trom arc
d'ulc adconnarc.

XVIII.

"Berir briathar na h-airlinge sin damsa," ar Congal. "Beirmaid, imurro," ar Faithne finn file 7 ar Fiacc diaid: "Ar í an faitche ar a bracair do beith .i. do dul ar fairrge, 7 ar é an torc alladh adconnarcar, allmarrach do beuga cath ar fairrge duit 7 do gabail éicen mór uathaib (2°) 7 dofiacc an torc letra .i. a tigeasna." "Agur ar cormuil go horrdanta," ar Congal, "7 déna fairdme frie dam, a Fiacc, c'áit a bruigeann an éicen mór sin." Do chuaid (3°) Fiacc a muinigin a fiara 7 a

(1°) feochair n-goile; a common poetic *cheville*. (2°) O. Ir., uad = from him. (3°) Do chuaid has supplanted in later texts the earlier narrative form luid.

[1] Lit., anguish of mind and intellect. [2] The opinion has somehow got ground that these verse passages are more or less excrescences on the general

and what sawest thou in thy sleep?" "I beheld a dire, wondrous, and hideous vision," said he, "of him who caused me mental and intellectual anguish."[1] "What sawest thou, O king?" said Fachtna Fionn File. "I saw myself journeying over a grass-green and very white plain, and a dreadful wild boar coming towards me; we fight with one another, and all my host is slain by him, and in the end of the struggle he is slain by me"; and then he recited the poem:

I saw a vision, O Ulstermen,
Fierce the valour!
I saw my whole host slain
By another.
I beheld me journeying on a plain,
Smooth, winding, white, expanding;
I beheld a fearful wild boar
On its surface.
I beheld one escaping
Through my bravery;
I slew the boar through great valour
Evil I saw![2]

XVIII.

"Explain that dream to me," said Conghal. "We shall indeed," said Fachtna Fionn File and Fraoch the Druid: "the plain on which you were means your journeying by sea; and the wild boar you saw is a foreigner who shall give battle to you on the sea, and you shall be in dire straits through him, and the boar shall fall by you, its lord." "That is very[3] likely," said Conghal; "and prophesy truly to me, O Fraoch, as to where I shall be in those dire straits." Fraoch had recourse to his knowledge and learning; and knowledge was revealed to him and ignorance concealed from him;[4] and

narrative. This is scarcely so; they appear to me rather to produce the effect of a Greek chorus in taking up and re-emphasising the main theme. The difficulty in translating them has no doubt lost them the favour of editors. [3] 'Very,' in the older sense of the word. [4] A not uncommon mode of expression.

eoluiṙ 7 ṙo cúiṙieḋ ṙiaṙ ḋó 7 ṙoceileaḋ aiṁṙiaṙ ṙaiṙ, 7 táiṁic ḋ'ionnṙoiġiḋ Conġail, 7 ṙiaṙṙaiġeaṙ Conġal ṙceula ḋe, 7 ṙo ṙieġaiṙṙium é, 7 aḋbeiṙ:

Sġél liom ḋuit . a ṙíġ ṙéil
Ṙoṙ ṙaiṫce ṙluaiġ . an ġniom ġéṙ
Ṫall 'ran moiġ . gaiṙṙiḋ briom
Ṙeaṙṙuiḋ ṙuil . ṙigi ṙeaṁn
Aṙ ġlann miaḋ . ḋeṙcaiṙ briom
Móṙ an ṙcél.

Sġél.

"Is aḋbal an móiṙṙcél ṙin," aṙ Conġal, "7 biḋ aḋbal ṙe innṙin é, 7 ḋéna ṙaiṙḋine ele ḋaṁṙa, cionnuṙ biaṙ mo ċaṫuġaḋ 7 mo ċoġaḋ ḋo'n ċuiṙṙa 7 Ṙeṙccuṙ mac Leiḋe, in n-ġaḃuinnṙi Riġe n-Ulaḋ ḋo'n ċuiṙṙa"; 7 ḋo ċuaiḋ Ṙiaoċ aṙíṙ a muinġin a eóluiṙ 7 a ṙoġlamṫa, 7 ṙo ṙoillṙiġeaḋ ṙíṙinne ḋó, 7 táiṁic maṙ a ṙaiḃe Conġal. "Ni ġaḃaiṙ iṙ ṙiġe n-Ulaḋ ḋo'n ċuiṙṙa, a Conġail," aṙ Ṙiaoċ, "7 cuiṙṙiṙi aṙ ṙaiṙṙicce ṫu 7 eiṙeoċa Ṙeṙccuṙ ṙoṙṫ ṙé ṙáḋa 7 cuiṙṙiḋeṙi i n-iltíṁḃ ciana coṁaiġḋeaca ṫu go ccaiċṙi ṙé ṙáḋa inntiḃ .i. cúiġ bliaḋna ḋéġ 7 ġuṙaḃ a ṙiocaiḃ Loclann ġeuḃaṙ ṫu neṙt 7 iṙ ġe aṙ cúṙ 7 ġébḋaṙ briiġen oṙt ann 7 ġeuḃṙa(1°) briiġen ṙoṙ neaċ eile .i. ṙoṙ Ṙeṙccuṙ mac Leiḋe, 7 ṙo ṙaoḋṙaḋ ṙluaiġ 7 ṙoċiuiḋe iomḋa ann eaḋṙuiḃ, 7 beiṫ colla ṙióḋeiṙġa im an m-briiġin ṙin 7 ġeuḃaiṙi neaṙt Éireann uile ġiaḋ ṙáḋa go nuiġe"; 7 aḋbeiṙ an laoi anṫ:—

Aḃaiṙ riom, a Ṙiaoiċ riaġḋa
An ṙéṙṙa aṙ ṙluaġ briṙn ḋiaġla?
Cionnuṙ bemiḋ, ṫoluiḃ ġuṙ!
D'aṙ ccoġaḋ aġuṙ Ṙeaṙccuṙ?
Doṙaoḋṙaṫ (2°) ṙluaiġ a m-briiġin,
Beiṫ cuiṙṙ ceṙṙḋa ḋi i ṙuiliḃ;
Doṙaoḋṙaṫ ṙluaiġ linne ḋe,
Ṫall aġ toġail na briiġne;

(1°) ġeub ṙa. In Mid. Irish ṙa occurs rarely as part. aug. of 2nd sg. in place of the commoner ṙu. (2°) doṙaoḋṙaṫ = 3rd pl. S.-fut. of ṫuitim, 'I fall.'

he came to Conghal and Conghal sought information from him, and he answered and said :

I have a story to tell you, O bright king!
On the green, hosts! sharp the deed!
Yonder on the plain, ravens shall shriek.
Blood shall flow, rages strife,[1]
Pure hero, he saw sorrow,[2]
Great the story!

"Fearful is that great story," said Conghal, "and fearful its narration; and prophesy again to me as to how I shall fare in my fighting and warring on that occasion with Fergus mac Lede, and as to whether I obtain the kingdom of Ulster this time." Fraoch again had recourse to his knowledge and learning, and the truth was revealed to him, and he came to Conghal. "You shall not get the kingdom of Ulster this time, O Conghal," said Fraoch; "and you shall be sent out on the sea,[3] and Fergus shall oppose you a long while, and you shall be sent into many distant foreign lands, and you shall spend a long time in them, viz., fifteen years. In the land of Lochlann you shall first get power and a kingdom; and a palace shall be given [?] to you, and you shall take a palace from another person, viz., from Fergus mac Lede; and hosts and many multitudes shall fall through you, and blood-red bodies shall be round that palace; and you shall receive the power of all Ireland, long though it be till then"; and he recited the lay :—

Tell me, O regal Fraoch,
Whether I shall bring vengeful sorrow on the host?
How shall we fare, floods of strength!
In our fight with Fergus?
Hosts shall fall in a palace,
Bodies thereby shall be lacerated and in gore;
Thereby hosts shall fall by us,
Yonder at the destruction of the palace.

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[1] Lit., 'weaving of strifes.' Wind., ꝼꝛenn = (*a*) 'strife'; (*b*) 'rough.' [2] ꝺeꝛcaiꝛ bꝛón = 'he saw sorrow'; MS., bꝛoin, however. [3] It is perhaps unnecessary to point out the artifice by which the story-teller anticipates in the vision the events in Part II., and thus links the episodes together.

Sinne cuṗaṫ taṙ fairrġe
ṫo ġalluiḃ na ġlarfairrġe;
Siaṫran anuṙ runn aṙ tíṙ
ní h-eaḋ bu áil linde, a ṙíaoiċ.
Abair.

XIX.

"Déntaṙ cómaiṁle aġuiḃṙe, a óġa, uime rin," aṙ Conġal, "7 taḃaiṙ maiṫe áṙ muintiṙe ċuġainn." Tuccaḋ ċuċṫa ḋa mac Riġ Connaċt 7 mac Riġ Laiġen 7 Muiṙeaḋaċ mac Ri Alban 7 Anaḋal mac Riġ Conċenn 7 a ṫri comḋaltaḋa féin .i. Fíaoċ 7 Feṙcc 7 Fiṫċúaṙ, 7 ṙo aiġill Conġal uile iaṫ, 7 aḋbeiṙt riu: "aṫcluinti fairtine baṙ noṁuaġ, a óġa," aṙ ré, "7 déntaṙ cómaiṁle aġuiḃṙe uime rin." "Déna féin 7 Faċtna finn file," aṙ iaṫ ran, "uaiṙ iṙ aṙ ḃaṙ cómaiṁle anṙaimne (1°) uile." "Déna cómaiṁle ḋuinn, a Faċtna," aṙ Conġal. "Aṙ í mo ċómaiṁle-ṙa ḋíḃ," aṙ in file, "ġan caṫ ġan coġaḋ ġan comṁuaġṙa aṙ Ulltaiḃ do'n ḋulṙa uaiṙ ní h-iaṫ aṙ ciontaċ riḃ." "Iṙ fíoṙ rin," aṙ Conġal, "7 éiriġeḋ fiaṙ uaimṙi ġo h-Eamain 7 aḃraḋ ṙe h-Ulltaiḃ an neoċ buṙ caṙaiṫ 7 buṙ fiaṁuintiṙ ḋaṁṙa ḋíḃ teġuiṫ lem (2°) aṙ in ṗoġuil 7 ġaċ neaċ rir ba feárṙi anaḋ a ḃṙocaiṙ Feaṙiccuṙa mic Lede. "Cia riaċuṙ annrin aṫé?" aṙ iaṫran. "Anġoċa mac Anluin Aleitiṙ," aṙ eṙiun, "7 ticciḋ ḃṙicne ann,"—Uaiṙ ní riaiḃe tiġeṙna bunaiḋ aġ ḃṙicne annrin aċt (3°) Feṙiccuṙ, uaiṙ aṙ le Feṙiccuṙ do ċuaiḋ ḃṙicne. Uaiṙ ni riaiḃe tiġeaṙna bunaiḋ ríaṁ aġ ḃṙicne aċt Feṙiccuṙ, uaiṙ níṙ ṙuluing neaċ eile neiṁniġe ḃṙicne ríaṁ aċt Feaṙiccuṙ,—"7 ionnroiġiḋ ġo h-Eamain," aṙ Conġal, ".i. ġac neaċ buṙ caṙaiṫ ḋuinn d' Ulltaiḃ teġaḋ ġo h-Aonaċ Tuaiḋe 7 riaġmuiḋne ġo Ḃlena Coṙṙa Cṙinco-

(1°) aṙraim-ne: 1st pl. fut. of anaim, 'I await.'
(2°) Lem = Mod. Ir. liom.
(3°) MS., acd.

We are sent over sea
To the foreigners of the green sea;
They have come hither from land,
That is not what we wished, O Fraoch.

XIX.

"Be advised thereon, warriors," said Conghal, "and bring *hither* the chiefs of our people to us." The two sons of the king of Connaught and the son of the king of Leinster, and Muiredach, son of the king of Scotland, and Anadhal, son of the king of the Conchenns, and his three own fosterlings, Fraoch and Ferg and Frithuas, came to them; and Conghal conversed with them all, and said: "You hear the prophecy of your druids, O warriors," said he, "and take counsel thereon." "Let you and Fachtna Fionn File do so," said they; "for it is your counsel we shall all await." "Give us advice, O Fachtna," said Conghal. "My advice to you," said the poet, "is not to attack, war on, or challenge the Ulstermen on this occasion, for it is not they who are guilty towards you." "That is true," said Conghal, "and let a message be sent to Emain from me; and tell the Ulstermen to have him who is a friend and true kinsman to me come with me on this foray; and whoever prefers it let him remain with Fergus mac Lede." "Who shall go thither?" said they. "Angotha mac Anluin Aleitir," said he, "and let Bricne go" (for Bricne had no over-lord there save Fergus, for it is with Fergus Bricne went. Bricne never had any over-lord save Fergus, for no other person would stand the virulence of Bricne save Fergus).[1] "Let them go to Eamain," said Conghal, "and whichever of the Ulstermen is friendly to us, let him come to Aonach Tuaidhe, and we shall go to Blena Corra Crion-

[1] I have placed this description of Bricne in brackets as being evidently the words of the narrator and not of Conghal. Of course in the MS. there is no indication as to whom they belong. Punctuation, inverted commas, &c., are the work of the editor. Similarly, *infra*.

raig,—ma ra[i]tear Lena an Gaibaid an tanra"; 7 do rinne an laoi ano :

A Angoca erce go h-Emoin
Go cloinn Ruidraige reabaig ;
Tegaid go h-Aonac Tuaide,
Cumaid cródha craobhuaide ;
Atámoidne lion cata
Do deghnacaib degflata ;
Ar fear céd gac aonfear díb
Do neoc iadar 'man airdrig ;
Gac aon díb anur abur
Na fearann féin ar Feiccur
Mad ferr leó anad aga
Abairri rú, a Angoca.

A Angoca.

Agur tángadar na teachta rin riompa go h-Eamuin 7 tángadar go teg na Rioghraide a n-Eámoin an tanrin. Agur ar ann do bí Fearccur mac Leda 7 macraide Éirend uime ann 7 riarraigid rgeula díbrom. "Canar tánagabair, roir, a Angoca?" ar Feiccur. "An baile ar a bfuil adbar flatha Éireann," ar Angota, "7 mic riog na h-Eorpa uime ano .i. Congal mac Ruidraige a n-ionguch na flatha Feiccura." "Cred adbar bar n-iomluaidri uaide, eidir?" ar Feargur. "Tángamair[n]e ar ceann cloinne Ruidraige," ar bruicne, "gac aon díb leir' áil Feargur 7 Congal do leanmain uair ar fearr d'iarmairt dóib é ná beit i n-Ulltoib; 7 gac aon nac ba cara duinne díob," ar bruicne, "airgfider a cruid 7 a fearann 7 bid biudbaid rinne dóib dogrér." "Ni bad uabairt(1°) áda rin," ar Mall Mam-glonnac mac Ruidruide, "uair gac neac ar a m-béruimne díb, ni racad cucaran 7 da n-decdaoir ano fór riobeanfider a cruid 7 a fearann díb, 7 an fer do cuaid ano digeóltar fair é" .i. Feiccur mac Rora,—ó nach fer a Gniomraide gaile mad gore,—"uair dingeubadra a coigead(2°) d'Ulltoib

(1°) uabairt = fuabairt, onset. (2°) MS., cogad: changed to cóigead, *passim*.

[1] *Red Branch*: the popular translation has been adopted. [2] Lit., 'material,'

cosaigh (called Lena an Garbhaidh at this time)"; and he composed the poem:

O Angotha, go to Eamain
To the pleasant Clann Rury;
To Aonach Tuaidhe let come
The brave warriors of the Red Branch.[1]
We have a full complement
Of noble sons of noble princes,
The equal of a hundred is
Every one of those who press round the Ardrigh.
Every one of them yonder or here,
In his own land with Fergus
If they prefer to remain,
Tell them, O Angotha.

The messengers came to Eamain, and then went to the house of the kings of Eamain. Fergus mac Lede was there, and the warriors of Ireland round him, and he asked their business. "Whence come ye, indeed, O Angotha?" said Fergus. "From the place where is the fountain-head[2] of the princedom of Ireland," said Angotha, "and the sons of the kings of Europe round him there, viz., Conghal mac Rudraighe, *who has been* deprived of the principality of Fergus." "What is the cause of your coming from him?" said Fergus. "We come to the Clann Rury," said Bricne, "in order to learn who would like to follow Fergus and Conghal, for better consequences would accrue to them from that than if they were to remain in Ulster; and in the case of every one of them who shall not be our friend," said Bricne, his territory and land shall be devastated, and we shall be ever enemies to him." "That would not be a prosperous onslaught," said Niall Niamhglonnach mac Rudhruighe, "for whoever is seized by us he shall not go to them; and if, however, they should go, their territory and land shall be taken from them; and *he* who did go there shall have vengeance taken upon him" (*i.e.* Fergus mac Rosa, for his deeds of valour were not known even up to that),[3] "for I shall ward off

cause.' [3] The mere idea of vengeance being wreaked on Fergus is evidently repellent to the mind of the narrator—hence this apologetic aside.

uile." "Tiucfaid fiotha, a Néill," ar Bricne, "a n-abraid fé fearccar, uair ni biaid do faogal agad act go ccomhluice le fearccar, 7 ar i do chuid aoincuid d'a n-a' nera a h-arccain i n-Ulltaib"; 7 fo bádar na teachta an aidche sin i n-Eamain.

XX.

Iomthusa Congail, fobaoi i cCairn macu Buachalla(1°) i lár-mheadon Ulad an oidche sin 7 fo éirig go moch ar n-a maidin cona sluaghaib 7 tángadar co Blena coisse Cluoncoraig 7 fogabad rocht 7 longport ada ann an aidche sin.

Iomthusa na teachta i n-Eamhain tángadarsidhén fiompa mochtaid ar n-a maidin d'ionnsoigid Congail, 7 isar fiosdain dóib do fiarfaig Fachtna finn file sceula dóib: "cred fo fairfedar maithe cloinne Rudhraidhe sib." "Do fónad bunn beg dibsi," ar Bricne, "7 gach cata dibsi do clannaib Rudhraidhe beanfaidhsiun a chrich 7 a fearann dib, 7 fo fiaid Niall Niamhghlonnach go n-oingeubad bar ccoigead fa uile d'Ulltaib"; "7 tug oilbhiudar, ar Fearccar, "7 ni tucc aisnéis im' ghoil no im' gairdi eidedh." "Ar is bhiadar damsa," ar Fearccar, "go n-digeóltar fairsium sin da bfeudarsa." "Do feudarsa mar is cóir dib do dénamh," ar Fachtna finn file, "tabraid fiar da bar ccasaid(2°) 7 tabraid cugaib da bar n-acallaim iad." "Radaid(3°) fiar uaimsi," ar Congal, "ar ceand m'oide .i. Fionntan fial mac Rudhraidhe 7 tabraid a dhi mic leis .i. Meisne, Semne, 7 Lasairne"; 7 cuisedh a n-ede 7 a n-inoile ar cumaisce Aimhergin go Dún Sobairce; 7 robeasit an laoi ano:

Cuisder fiar co Fionntan fial
Co h-oisder Sleibe Semnliad,
Is tabair cugainn amach
Fionntan chroda corcarach;

(1°) macu: O. Ir. word = 'descendants.' (2°) Dat. sg., *sic* MS.
(3°) Fut. 3rd sg.

all his province of Ulster." "There will happen to you, O Niall," said Bricne, "what you say of Fergus, for you shall not live save through contest with Fergus, and your territory is the very one in Ulster which is nearest plundering"; and the messengers were that night in Eamhain.

XX.

As to Conghal, he was in Carn Macu Buachalla, in the heart of Ulster, that night; and he arose early on the morrow with his hosts, and came to Blena Corra Crioncosaigh; and they halted and encamped there that night.

As to the messengers in Eamhain, they came early on the morrow towards Conghal; and having reached him, Fachtna Fionn File asked news of them, saying: "What did the chiefs of the Clann Rury say to you?" "They made small account of you," said Bricne, "and for every friend of yours amongst the Clann Rury, they will take his territory and his land; and Niall Niamhglonnach says that he would ward off your whole province of Ulster." "He swore, and took no notice, indeed, of my valour or bravery," said Fergus. "Now I swear," said Fergus, "that that shall be avenged upon him if I can." "I know what is right for you to do," said Fachtna Fionn File, "send for your friends, and bring them to a conference with you." "I shall send," said Conghal, "for my tutor,[1] Fionntan Fial mac Rudraighe, and let his three sons be brought with him, viz., Meirne, Semne, and Lathairne"; and their armour and trappings were sent under the care of Aimhergin to Dunseverick; and he recited the poem:

Send to Fionntan, the generous,
To the east of Sliabh Seinnliadh;
And bring hither to us
Fiontann the brave, the valorous!

[1] oıde = 'fosterfather, tutor.' The tie between fosterfather and fosterson was proverbially strong in Ireland. To the fosterfather, as here, the fosterson naturally looked for help.

Agus tabair a ṫrí meic
Meirne ar Lacṫairne láinglic,
Agus Seimne maordeṙ caṫ,
In triar brachar borrfadach!
Mad da tí cugainn, ni ċél, (1°)
Ar ren 7 ar rinnrer fén,
Dia móide ar m-brig ir ar m-blag,
Dul ar a cend, ir cuirṫear.

Cuirṫear.

XXI.

Do ċuadar teachta ó Congal ar cenn a oide .i. Fionntan, 7 tuccad Fionntan da n-ionnroigid 7 ó riámic go h-aiṁ i riaibe Congal—"Mait, a Fionntain," ar Congal, "in tigi-ri linne ar in fogail-ri 7 ar in ionnaribad no ar in dibeṙcc no caiṫé do ċómaiṁle duinn?" "Nir comadur a riada riomra dul ar fogail eideṙ," ar ré, "7 riachaid mo ṫri micri leat, 7 ar i mo ċómaiṁleri duit," ar Fionntan, "gan coccad do dénaṁ rieṫ' briaṫruib féin, uair ni neac dib ar cionntaċ riut acṫ Rig Éireann 7 tógaib féin do blaṫ 7 timcill Éirinn." "Ared ar áil liomra," ar Congal, "Feṙcur mac Roṙra do dul dar cionn Neill Niaṁglonnaig go Dun da Beann 7 d'a marbad féin cona macaib 7 cona muintir 7 do ṫabairt a bainċele cona bantriaċt i m-brioṫ .i. Criaṫ ingen Duṙtaċta"; 7 robeṙt an laoi ano:

Tiagam dar cionn duine néill
In ár caṫ (2°) in ár cruaid céim;
Gabam niall féin co m-bé i ccaṫ
Agus Criaṫ ingen Duṙtaċt.
Airgṫer linn a muintir mór
Ioir troċruide 7 trlóg;
Tabair a bantriaċt ale
Go mbeid a n-Aonaċ Tuaiṫe.

(1°) ni ċél: 1st sg. redupl. (so-called) fut. of celim, 'I conceal.' (2°) caṫ: in Mid. Irish the so-called eclipsing letters are not invariably used.

[1] "O'Rahilly's Poems," xxvi. 160, cnu mullaig an ċrainn burraig do

And bring his three sons,
Meirne and Lathairne, the very cunning,
And Seimhne who boasts of war;
The three proud[1] brothers!
Should they come, I shall not conceal,
Both our old men and our ancestors,
And our power and fame shall be the greater
By going for them, and [so] send.

XXI.

Messengers left Conghal in search of his tutor, Fionntan, and Fionntan was brought to them; and when he came to where Conghal was, Conghal said: "Well, Fionntan! will you come with us on this foray or expelling or outlawry, or what do you counsel us?" "It was not fitting to tell me[2] to go on a foray, indeed," said he, "and my three sons shall go with you; and my counsel to you is this," said Fionntan, "not to war on your own brothers,[3] for not one of them is to blame in your regard save the king of Ireland; and sustain yourself, your fame, and circuit Ireland." "What I should like," said Conghal, "is to have Fergus mac Rosa move against Niall Niamhglonnach to Dun da Beann, and slay him and his sons and his followers, and bring his wife Craobh, daughter of Durthacht, and her female retinue captive"; and he recited the poem:

Let us move against the Dun of Niall
In battle-array, sternly marching;[4]
Seize Niall himself in battle,
And Craobh, daughter of Durthacht.
We shall harry his people,
Multitudes, and hosts.
Bring hither his female retinue
To Aonach Tuaidhe.

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léiṁṙgṁor. Perhaps buṁṁaiġ = boṁṁfaḋaiġ. [2] Possibly because of his age. [3] The stress laid upon the guiltlessness of the Ultonians is obvious throughout the piece, and indicates with whom the sympathies of the narrator lay. [4] Lit., 'in our firm pace.'

Niall Naṁglonnaċ rogeall caṫ
D'Feiccur garb glonnbémneaċ.
Dar cconn a dúin, ir mór blaġ,
Mara mieṙḋ lib, tiaġar. (1°)
T.

XXII.

Tángadar do'n aiccinn sin da mac Rí Connaċt 7 mac Rí Laiġen 7 mac Rí Alban 7 Anaḋal mac Ri Conċenn, 7 na mic Ríoġ ar ċena, deiċ céd ar ficit céd caṫaimaċ, 7 tángadar siompa co Cainn Feiriar móir sirra siaiter Feairtir Camra an tanra 7 óṫá sin co Dún da Beann 7 ó siángadar do fuagair foġla foġla for faiṫce an baile, 7 sio eirgeadar sluaiġ an baile .i. na tri ċaogaid do ṫeaġlaċ Neill siobaói ann 7 Eoġan fuileaċ mac Conuill Ċearnaiġ ráltа do Niall; 7 do ġabadarsan aġ gabáil an baile 7 múir na caṫrac no gur briseadar in múr 7 no gur cuireaḋ trie ṡmuiriḋaḋ 7 ḋeaṫaḋ (2°) an baile uile orra. "Eirġiḋ ḋuinn, a fiora," ar Eoġan, "uair buaine blaḋ ná faoġal (3°), 7 taḃriaḋ caṫ ré caṫraiġ amuiġ do na mór-sluaġaiḃ." Ro fágrad an Dún 7 tugadar caṫ ar in faiṫce amuiġ do sluaġaiḃ Congail 7 d'Feargur 7 torcradar a ccoimlion le teaġlaċ Neill 7 torcair céd le h-Eoġan fuileaċ, 7 do sinneḋ dun-buaile (4°) boḃa uime ann 7 do sinneḋ gun galann (5°) de 7 torcair maiḃ ina ċnóinn i ccrioslaċ a sceiṫ 7 no ḋicenn Fergur é ar sin, 7 no múraḋ in baile leó ar maiḃiḃaḋ Eoġain 7 a teaġlaiġ 7 no cuireaḋ trie coṫair teineaḋ uile é, 7 no maiḃiḃaḋ gaċ aon do bí ineucta ano 7 noġabrat a briait 7 a boċainte, a feoir 7 a maoine 7 a ionnṁusa, a ċuirm 7 a ċoranna, a briannuḃ 7 a sciṫċealla 7 ilar gaċa maiṫeasa ar ċena 7 a bantiaċta caoṁa cneasġeala.

(1°) tiaġar: imperative 3rd sg. pass. of tíaġaim, 'I go.' (2°) *Sic* MS. (3°) One of many such proverbs in Irish. (4°) dun-buaile: buaile; O. Ir. buaile = 'cow-shed, pen'; cf. Anglo-Irish, 'booley.' (5°) A common expression in the Irish tales; O'Clery gives galand = gairced no namad.

Niall Niamhglonnach proclaimed war
On Fergus the rough, deed-striking.
Towards his Dun, great the glory!
If ye think it time, go.

XXII.

On that harrying went the two sons of the king of Connaught and the son of the king of Leinster and the son of the king of Scotland, and Anadhal, son of the king of the Conchenns, and the other kings' sons, thirty hundred in battle-array; and they marched to Carn Fertais Moir, called Feartus Camsa at this time,[1] and from that to Dun da Beann; and on reaching it, orders were given to attack the place from the green; and the garrison of the place rose up, viz., thrice fifty of Niall's household who were in it, as well as Eoghan Fuileach mac Conaill Cearnaigh, Niall's fosterling. They attacked the place and the walls of the "cathir," broke down the wall; and so the whole place was reduced to dust and smoke. "Rise, O men," said Eoghan, "for fame is more lasting than life, and give battle outside the 'cathir' to the great hosts." They left the Dun, and gave battle on the green outside to the hosts of Conghal and Fergus; and their full complement fell at the hands of Niall's household, and a hundred fell at the hands of Eoghan Fuileach, and a war-like fortress-pen was made round him, and a wound of lances was made of him, and he fell dead in a gory pool within the border of his shield, and Fergus then beheaded him. When Eoghan and his household were slain, the place was razed[2] by them, and was all fringed with fire, and all the active ones in it were slain; and they seized the cloaks and herds, the jewels and treasures and riches, the goblets and cups, the chessmen and chessboards[3] and every kind of wealth besides, as well as its beautiful fair-skinned women folk.

[1] an tanra = 'at this time,' *i.e.* the time the story was composed; *sic passim*.
[2] múrdim = 'raze.' The verb has peculiarly this sense. [3] For an account of the discussion as to the existence of a knowledge of the game of chess, *vide* Joyce, "Social History," vol. ii., pp. 477–481.

XXIII.

Agus tucad for Rogan an baile i lám leó .i. Craob ingen Duibdacta mic Aedno, 7 tángadar fiompa go Fertair Camair, 7 ódconnaic an ingen Fearcur trie lár in trluaig 7 do tóg a guth blaith banda or áiro: "a rig, a Ferccuir,(1°) éccóir duit cumal 7 ben-bruide do dénam d'ingin deigfir d'Ulltoib 7 do mnaoi fil maith do clannaib Rudraide." "Da freagrainn do beith amlaid sin," ar Fercur, "noca bedea 7 anuair do fedar noca bia; 7 cá lám atái, a riogain?" ar sé. "I lám Anadail mic Ri Conchind 7 Oilioilla mic Aitigh," ar sí. "Léicid damsa an ingen," ar Fercur, "7 bid(2°) mo chuid do'n chreic uile agus d'a cinn." Ro léicfiot an ingen uadaib iarsin 7 do imigfiot na fluaigh uaithe ainnséin 7 forágad an ingen na h-aonar ar bru na Banna; 7 ódconnaic an chead mór feoda ag na fluagaib, 7 ódconnaic Dun da Bend ar n-a lorcad 7 ar n-a aiccsin uile: "Saeth liom t'fairgin amlaid sin," ar sí, "7 ba h-adba rog 7 rodaime tu go tsiabra 7 rob' iomda maime 7 maithesa ionnad 7 ar riogda an chead adciamaid," ar sí, "7 ar maraicc d'a n-a[d] 'h-erccaire é; 7 bid(3°) rig ar bruimig (4°) Banba é, 7 gach fairdine do[g]nitear dó frisfuiredar 7 comailtear uile iad, 7 ni lionmar Dun da Beann tar éis muintire Congail 7 Fearccura"; 7 adbert an laoi ann:

Farach amú Dun da Benn
i raibe rioghuid ro-treand;

(1°) a Ferccuir: the voc. of Fercur is usually written with the contraction for 'us.' It would read then correctly a Fercur, the gen. being Fergusa. However, the older voc. has been replaced by the form Ferccuir even in early Middle Irish. It is, however, possible to hold that Ferccuir should read Ferccur, *passim*. (2°) 3rd sg. imperative subst. verb—O. Ir. *biid, bíith, bith*. O. Ir. 2nd pl. imper. *biid* occurs in our text. (3°) bid = O. Ir. *bid*, 3rd sg. fut. of copula. I take *é* to refer to Conghal. (4°) bruimig for bruinne(?): distinguish oblique cases of bru, 'stomach,' from broinne, 'breast.' Cf. a uct 7 a bruinni a tir Arabia; a bru a loman: Cod. Pal. Vat., MacCarthy, Todd Lect., vol. iii., p. 25.

XXIII.

The queen of the place, Craobh, daughter of Durthacht mac Athgno, was also taken by them, and they came to Fertas Camais; and the girl saw Fergus amidst the host, and she raised aloft her sweet-womanly voice, crying: "O King Fergus, it is unjust for you to make a handmaid and bond-woman of the daughter of a nobleman of the Ultonians and of the wife of a gentleman of the Clann Rury." "Had I known of your being in this plight," said Fergus, "you would not be in it, and immediately I am able you shall not be in it, and in whose hands are you?" "In the hands of Anadhal, son of the king of the Conchenns, and of Oilill mac Airthigh," said she. "Leave me the girl," said Fergus, "and let you have my whole share of the spoil instead of her."[1] They let the girl go then, and the host retired from her, and the girl was left alone on Brugh na Banna; and when she saw afar the great havoc wrought by the hosts, and when she saw Dun da Beann all burned and devastated: "Woe is me to see you in this plight," said she, "for you were hitherto a dwelling-place of kings and gentlemen, and varied was the treasure and wealth you contained, and it is a royal devastation we behold," said she, "and it is woe to him who is your enemy, and he shall be king over Banba; and every prophecy made about him shall be fully verified and fulfilled, and Dun da Beann is not populous after the followers of Conghal and Fergus"; and she recited the poem:[2]

A desert now is Dun da Beann,
Where were mighty kings;

[1] This gallant action ascribed to Fergus affords further evidence of his popularity with the story-teller and his hearers. [2] This poem illustrates what I have said elsewhere as to the æsthetic value of these poetic résumés. There is, as here, a quiet, old-time dignity in the original Irish verse, which should save it from being considered as an excrescence on the prose narrative. Of course it is not to be judged by a literal translation into English. Prose may to a great extent be fairly estimated in a translation; but a poetry like Irish, in which form-value plays so great a part, should not for a moment be so estimated.

Atát (1°) uile a n-uagh imnig
Ó fluag Congail cláirínGnig ;
Congal cláirínGnech calma,
in ri ar in nGóamna !
Morflaith Uladh gébé de !
Ar lionfaid Mag Muirtheimne.
Ir mairc duine teagmar fir,
Ré Congal co ccaoimhecnir,
Di[ó]nig ar broimig banba ;
Bad nogóa do nóamna ; (2°)
Baoi bratdub ann, baoi fidcioll,
Ir baoi broethaċ áno aineda ; (3°)
Bádar ann bantriaċt dimbriar.(4)
Agus ionmur aicena ;
Bádar ann Gnoithe glara
Agus carbuid fuamhara
Agus iomad ngiall fnar (5°)
Agus ór agus airccad ;
Noċa n-feadar, a daoine !
Gaċ a m-baoi ann do maoine ;
Nib ba mór a ċert amaċ
Gé tá anú 'na farach.

Farać.

"Tuag, amh, fin," ar an ingen, "ir ben bioide adeirċear fiomfa ba derta 7 bid (6°) oilċuba ag deGaor dána 7 ag lucht fiaite maiċera 7 uilc é"; 7 fiolinG ba comair in er fiobaoi ar in m-Banna, 7 fiobaiċeo i ann Guiab uaite ainmnaiGter an t-ear fin .i. Ear Craoibe ó Craoib ingin Duirċaċta mic Aċgno.

XXIV.

Agus fáinic fior na h-airiccne fin co h-Eamoin co h-airm i fiaibe Feiccur mac Leve 7 Niall Niamglonnaċ 7 maiċe Uladh mar ċena ; 7 ba béim ne h-anbuain (7°) 7 ne h-aicceneo do Niall fin, 7 do éirig uair nir fulaing a erdeaċt

(1°) atát = O. Ir. 3rd pl. subst. verb, Mod. Ir., ataid analogous with 2nd pl. ataid. (2°) *Leg.* nGóamna ; the distinction between nom. n and gen. nG is not consistently kept. (3°) Extra syllable. Omit ir. We have still aineda, fidcioll. (4°) dimbriar = dim-briar : cf. air-briar, 'very great' ("Ir. Lexic.," K. Meyer). (5°) Cf. le fnar fuil, 'in the

They lie in hostile graves
Through the host of Conghal Cláiringhneach.
Conghal Cláiringhneach, the brave!
The king and the stock of kings!
Great prince of Ulster howe'er it be,
'Tis he shall fill Magh Muirthemhne.
Woe to him who meets him,
Conghal, fair-countenanced!
He shall be king over Banba;
Regal was your royal-stock,
There were chessmen and chessboards,
There was a bed, tall, sumptuous;
Weak women-folk were there,
And treasure besides;
Shining steeds were there
And bridled chariots,
And many swift captives,
And gold and silver.
I do not know, O people!
All the wealth was there;
For you its fame was great abroad,
Though to-day it is a desert.

"That is sad," said the girl, "now am I called a bond-woman, and great contention shall be between brave worthy folk and the dispensers of good and evil"; and she jumped presently into the ford that was on the Bann, and was drowned, so that from her that ford was named Eas Craoibhe, from Craobh, daughter of Durthacht mac Athgno.[1]

XXIV.

News of that havoc reached Eamhain, where were Fergus mac Lede and Niall Niamhglonnach and the chiefs of Ulster as well; and it struck Niall with dismay and smote him mentally. He rose up, for he could not bear to listen to it,

twinkling of an eye,' &c. (6°) Fut. 3rd sg. of copula. (7°) ᴀnbuᴀm: cf. K. Meyer, "Ir. Lexic."; Keating, "Tri B. Gaoithe" (Atk.).

[1] This whole episode seems to me to lead up admirably to the Battle of Aonach Tuaighe and the death of Niall Niamhglonnach. The narrative, and we might say dramatic, unity is unbroken till we reach Part II.

rin ; 7 rogab a arma 7 rogabad a eic do 7 do h-innled a cairbad 7 táinic reime co Dún da Beann 7 adconnaic a ġnuanan gloinide 7 a ṡeloide rogda ar n-a lorcad 7 in catair mór ar n-a múrad 7 adconnaic iolar do collaib cro-dearcca ar cenn[p]oraib na cathach 7 adconnaic an ní roba doilge leis ina rin uile .i. Eogan Fuileach mac Conuill Ceirnaiġ a dalta ġradach ar bragbail báir 7 oiġeda 7 mar do baoi amlaid rin doruacht dhem d'a muintir fén cuige 7 ro innsead[a]r oighid Craoibe dó. "Ni córuide duinne beit co rubach rin," ar Niall ; 7 do rinne in laoi and :

Uchadach mo chroide cain !
Ared cradhar mo menmain
Oiġid Craoibe a'r (1°) Eogain ;
Aradh dombeir (2°) go deólaiġh
Eogan Fuileach, rochleacht goil,
Deaġmac Conuill caoin Cernoiġ,
Beit ina linntib fola ;
Aradh dombeir fo dubha.
Saoth liom a tteuchtain ar aon !
Eogan fuileach aġur (3°) Craob
Gan a marbadh runn ar ram,
Mana bróin thre uchadhaiġ.
Uchadach.

Aġur (4°) ni mó na dered na laoide rin tainic dó do dénamh anuair tángadar mic rioġ Érenn riabadar a n-Emain d'a ionroicid .i. Tinne mac Conrach .i. mac riġ Connacht, 7 Deicc mac Dathi, mac riġ Muman, 7 Mer Domnann mac Aitiġ, mac riġ Laiġen co macaib taoiseach 7 oirrirġ Érenn leo mar tángadar ó Teamraiġ d'fortaigid Feiccra mic Lede 7 d'ionnarbad Conġail a h-Ulltoib 7 ar iad rin rocruide riocht Feiccra mac Lede ré Niall Naiġiallach do dioġail a ġeide 7 a aitecne ar Feiccra 7 ar Conġal.

(1°) MS., 7. (2°) MS., dombeir = do-m-beir, *m.*, infixed pron. 1st sg.
(3°) MS., et. (4°) MS., et.

[1] *i.e.*, colnaib. [2] Lit., 'a death, and tragic death.' oiġid = 'tragic death'; O. Ir., aided, 'death.' [3] Lit., 'not more than the end of the poem had he

and seized his arms, and had his horses caught and yoked to his chariot, and came on to Dun da Beann; and he beheld its glass sun-bower and its royal palace burning and the great "cathir" destroyed; and he saw many blood-red bodies[1] upon the chief-posts of the "cathir," and he saw a thing he considered more grievous than all that, viz., Eoghan Fuileach, son of Conall Cearnach, his own loving fosterling, dying a tragic death.[2] As he was in that wise, some of his own people came up to him and told him of the tragic fate of Craobh. "It is not fitting for us to be so mirthful," said Niall; and he composed the poem:

Groaning is my gentle heart;
That which tortures my mind is
The death of Craobh and of Eoghan;
What makes me grieved is
That Eoghan Fuileach, who practised valour,
The good son of gentle Conall Cearnach,
Lies in pools of blood,
That it is that casts me into grief.
Woe is me that they fell together,
Eoghan Fuileach and Craobh;
That they are not here alive is
Cause of sorrow amidst groaning.

And he had only finished[3] composing that poem when the sons of the kings of Ireland who were in Emain came to him, viz., Tinne, son of Conrach, son of the king of Connaught, and Derg, son of Deghaidh, son of the king of Munster, and Mes Domhnann, son of Airtigh, son of the king of Leinster, with the sons of the chiefs and nobles of Ireland, who came from Tara to help Fergus mac Lede and to drive Conghal from Ulster; and these were the forces Fergus mac Lede[4] sent to Niall Niamhglonnach to avenge on Fergus and on Conghal the harrying and havoc wrought on him.

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finished making when,' &c. N.B.—ᴅᴀıɲıᴄ, 'finished'; ᴅᴀıᴍᴄ, 'came.' *Vide* Atk., Gloss. "Tri B. Gaoithe." [4] Note the way in which Fergus mac Lede is still kept in sight in the development of the tale.

"Maith, a Neill!" ar Iarfaith, "Eirghi linne co ndeachaim d'ionnarbadh Congail 7 feargusa co ndioghlam oide na mór-uile do fónrat fiotha." "Bennid buaid 7 beannachtain, a mhaca ionmhoine," ar Niall, "7 is [maith] liom focharde d'fagbail d'ionnarbadh Fergusa 7 Congail ar cena co n-dioghlam m'uile oide"; 7 fo [eirigh] friu ar sin 7 fo cuir a bhrón 7 a dubha dé 7 fochóir[igh]eadh a cath 7 tángadar fiar[liocht] na sluagh.

XXV.

Iomthusa Congail ó shámic Fergus mac Ross cona cheachaibh fo seachtaibh Bleun[a] Coille Chuinchoraigh, 7 táinic go h-Aonach Inbir Tuaighe annsin, 7 ni cian dobádar [ann] antan adconncadar na h-iodna áigh 7 ioghuile 7 na mescedha (1°) measarrdhacha ar channoibh fo-árda fosfuadha (2°) 7 taithmedh na gréine ghlánforilli fri co laramail ré guai[lib] (3°) [7] na laochraidhe 7 na catha ceangailte ar n-a ccórughadh co h-airegach, 7 fo h-innsedh sin do Congal. "Is fiar sin," ar Congal, "Fergus mac Leide sin 7 fochaide fer n-Éireann ina fochair do thabairt catha damsa no dom' ionnarbadh a h-Éinnsi 7 do ghabadh cath gan contabairt." "Robadh ferr comadh é do bert ando," ar muintir Congail, "uair do múscrídhe gan amharus linne é, 7 dobiadh sighe n-Ulad aguinne fén, 7 fo coiréntaoiseach sighe n-Éireann ré Lughaidh Luaighne."

Ro éirigh Congal iar sin 7 fo chorrigh a cath 7 fo ghér a muintiri imdalma do dénamh do'n dul sin; 7 do ghell Fergus co m-bhfarcadh an cath in lá sin le Congal. Is annsin fo ionnroigh cach a cheile díbh ar sin 7 ba h-aighe namhad a ré catha sin 7 nisb aighe cathad im chuinn. (4°) Ro dhubhaic cach a cheile díbh do foighidh frithgnama 7 do ghabh

(1°) On standards, cf. Joyce, "Social History of Ireland." (2°) fuad = 'strong': cf. Stokes, "Fel." Glossary. Translate here, 'very strong.' Cf. also adj. fuadchlárach = 'strong-beamed.' (3°) guailib might equally be for guailnib, 'shoulders.' As text stands, co is for com. (4°) A forcible expression to be met with occasionally in Irish prose.

"Well, Niall," said they, "let us go and banish Conghal and Fergus, so as to avenge on them the great evils they have inflicted on you." "Success and blessing! dear friends," said Niall, "and glad I am to have got forces to banish Fergus and Conghal and to avenge my injuries on them"; and he arose then and laid aside his grief and gloom, and his army was drawn up, and they followed in the track of the hosts.

XXV.

As to Conghal—when he reached Fergus mac Rosa with his spoils, he left Bleuna Corra Crioncosach and then came to the Aonach of Inber Tuaighe; and they were not long till they saw the spears of valour and bravery, and the quick-moving standards on very tall, very strong shafts, and the gleam of the bright sunlight on them, glittering as brightly as coals;[1] and the warriors and the united battalions ranging up in furious fashion, and Conghal was told of that. "That is certainly," said Conghal, "Fergus mac Lede and the hosts of the men of Ireland with him coming to wage war with me or to banish me from Ireland, and I shall have war without doubt." "'Twere better it were *he* who were yonder," said Conghal's people, "for he shall doubtless be slain by us, and we ourselves shall possess the kingdom of Ulster, and we shall contest the kingdom of Ireland with Lughaidh Luaighne." Conghal rose then, and drew up his army and incited his followers to act bravely on that occasion; and Fergus swore that he would defeat Conghal in battle on that day. Then they approached one another, and their faces were those of enemies in battle and not those of friends round ale. They shot at one another with very blue darts, with sharp bloody javelins and round stones;[2]

[1] Or omitting [7], translate: 'shining brightly on [?] the shoulders of the heroes.' [2] This reference to the use of round stones in war is an unique and classical one.

faobḃlaċa fuileaċa 7 do ċlaċuiḃ cruinne 7 do ċuaḋaṗ aṗ ṗin aṗ na h-aṗmaiḃ iomḋona 7 iombuailte(1°) co ndoṗicṗaḋaṗ tuḋ-áṗ[a] na ṗluaḋ do na tṗeaṗaiḃ ṗin etaṗṗa ; 7 tucc Niall Niaṁḋlonnaċ co macoiḃ Rioḋ Éṗeann uime a aḋaiḃ go h-aneuċtaċ aṗ cath Conḋail, 7 ṗo ṗeiḃiḋ beṗna caṫa 7 ṗliḋe ṗaṗṁileaḃ ann 7 ṗoċuiṗṗiot mic ṗioḋ Éṗeann áṗa móṗa aṗ muintiṗ Conḋail, 7 ṗo aiṗḋṗioḃ muintiṗ Conḋail ṗin. Ro éṗuḋh a bṗeaṗicc 7 do ṗinneḃ leoṁan lonna ḋíḃ conaṗ ḋaḃaḃ ṗiú ḋaċ conaiṗ d'a ttéiḃi[ṗ]. Is ann ṗin tucc Anaḃal mac Ri Coiṁḋenn aḋaiḃ aṗ ċaṫ mac Rioḋ Éṗeann 7 táiṁic Muiṗeḃaċ Meṗcceaċ mac Riḋ Alban 7 da ṁac Riḋ Connaċt, .i. Oilill teoṗa ḋaoṫ 7 Oilill teoṗa cṗuoc, fo'n ccaṫ céḋna, 7 tuccṗat áṗa móṗa aṗ muintiṗ mac Rioḋ Éṗeṁḃ. Is ann ṗin tuḋ Feṗḋuṗ mac Ruḃṗaiḋe a aḋaiḃ aṗ macoiḃ Rioḋ Éṗeṁḃ, 7 ṗoḃa céḃleaḋaḃ meaṗṗaḃaiċ go mneunoiḃ an céḃċaṫuḋhaḃ ṗin Feṗccuṗa, 7 ba laṁach laoiċ 7 ba ḋal cuṗaḃ 7 ba neaṗt niaḃ leiṗ an lá ṗin ; 7 tucc Conḋal fóṗ amuṗ bioċṗa ṗoṗ na beiḋfeṗoiḃ, 7 ṗoḃen a bṗaṫ-mileaḃ(2°) 7 a bémenna bioḃḃaḃ co h-aṗmaiḃ oiṫa ; 7 táiṁic ann ṗin Cṗuiṁṫann caoṁ mac Feṗḋuṗa Faiṗcce 7 Caiṗḃṗe Conḋancneṗaċ mac Caiṗḃṗe Cṗuim mic ṗiḋ Bṗeḋ, Meṗne, Semne 7 Laṫaiṗne .i. tṗi coṁḃaltaḃa Conḋail ina ḟiaḃnuiṗe uile 7 ṗo ḋanuiḋṗet an caṫ da ḋaċ taoḃ a ttimċeall a ttiḋeṗna 7 ṗo ḋaḃaḃ ionaḃ caṫa aca uile a ttimċioll Conḋail iṗin caṫ.

XXVI.

Imṫuṗa Neill Niaṁḋlonnaiḋ niṗ ḋaḃ caṫ no cliaṫḃeṗna ṗiṗ no go ṗáiṁic ḋuṗan ceṗṁ ccaṫa a ṗiaiḃe Anaḃal mac

(1°) Note the rational order in which they use their weapons. *Vide* quotation from O'Curry, "MS. Mat." in Additional Notes at end. (2°) bṗaṫ-mileaḃ. It is, I think, remarkable that many of these apparent compounds are found in the early Glossaries as alternatives, *e.g.* O'Cl., bṗaṫ .i. milleaḃ : cf. "Cath R. na Righ," ed. Hogan, p. 88, do bṗaṫ-builliḃ móṗa mileaṫa, 'with great warlike murder-strokes.'

[1] A common expression in our heroic tales. A collection of the *chevilles*, or kennings, found in Irish prose or poetry would be of much service. [2] Lit., 'his

and then they took to their cutting and striking weapons, so that, through the attacks on either side, there fell thick slaughter on the hosts; and Niall Niamhglonnach, with the sons of the king of Ireland round him, turned vigorously against Conghal's army, and he made a gap of battle and a warrior's path in it, and the sons of the king of Ireland inflicted great slaughter on Conghal's followers, and Conghal's people perceived that. Their anger arose, and they became fierce lions, so that they swept along every way they went. Then Anadhal, son of the king of the Conchenns, turned against the battalion of the sons of the king of Ireland, and Muiredhach Mergach, son of the king of Scotland, and the two sons of the king of Connaught, Oilill Teora Gaoth and Oilill Teora Crioc, came to attack the same battalion, and they inflicted great slaughter on the followers of the sons of the king of Ireland. Then Fergus mac Rudhraighe attacked the sons of the king of Ireland, and that first attack of Fergus was as a quick hawk's overthrow of small birds,[1] and the shooting of a hero and the bravery of warriors and the strength of heroes were his on that day; and Conghal also made a fierce attack on the trusty men, and he inflicted fiercely on them a warrior's destruction and inimical blows,[2] and then Criomhthann Caomh, son of Fergus Fairge, and Cairbre Congancnesach, son of Cairbre Crom, son of the king of Bregia, Merne, Semhne, and Lathairne, the three foster-brothers of Conghal, all came to him, and they thinned[3] the ranks on every side round their lord, and all took their fighting posts round Conghal in the battle.

XXVI.

As to Niall Niamhglonnach, there resisted him[4] neither battalion nor phalanx-gap till he reached the battle throng

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warrior's destruction and his inimical blows.' [3] A literal and etymological translation of ꝓoċanuiȝṙeċ. [4] ꝛıꝛ ȝaḃ . . . ꝓıꝛ: cf. Stokes, "Togail Tr.," ȝaḃaım ṙꝛı, 'I resist.'

Rig Coincenn conac riaibe d'eoriagain etarria acétmad a fcéit 'ga fcadóiden, 7 ro tógbadar a laima le cloidmib faobriacha fírgéria 7 do gabadar ag tuarccabáil fcéd a ééle co cuiata. Roba comriac da dam n-dileann (1°) in comriac rin uair do clor fa'n ccat cecatarda glomnbémeanna a n-gelrciad (2°) 7 coigedal a cclóidiom 7 rogabadar ag dingbail a ééle 'ran cat can an caomlaoi (3°) la doidce. Iomcura na ccat cecatarda ro gabadar ag cur an cada co comdiocia 7 ar é dlúr ro fígedh an cat rin co roicfrid riot cairbard o'n uillinn go ééle dib re dlúr na h-iomgona conairbe dluiche cliata leinedh ari n-a dluchad no flega flimgéria aga ccongbáil (4°) trie coimrid na ccurad eidir na catoib cecatarda. Ir ann rin tainic Tinne mac Conrach mac rigth Connacht i ccenn da mac ri[g] Connacht riobádar a brocairi Congail .i. Oilill teora gaot 7 Oilill teora cruoch, 7 ro éirectnaig cad a ééle dib co dioéra, 7 ro foillingedar in da [mac] Tinne mac Conrach a ccedóin. Aedconnaic Deaicc mac Deaghaid rin. Tainic d'foiridin Tinni [tar n-]air, 7 atgonair an da Oilill gur éuir ar a lathair éada amach uile iad, 7 rug Tinne . . . . (5°) 7 tuairrena beg da an m . . . . (6°) and. Odconnaic Feiccur rin, tainic co h-airnaid a n-aghaid Deirg [mic] Deghaid 7 ro comruicriot ari aon ann rin, 7 ar doig riob' orrac (7°) ari éat an comriac 7 an comlann rin. Atriacht neirt 7 rioch Feiccura tair Deicc mac nDeghaid ari derid an comluinn co riodur di . . . . aid, (8°) 7 ro gab Anadal 7 Niall Niamglonnach ag cotughad a ccomluinn rirrin ré rin co riodiocra no gur birred fceineal an éata go coitcionn, 7

(1°) dam n-dileann, 'huge stag': cf. Stokes, "On Atkinson's *Homilies from the Lebhar Breac*," p. 30. (2°) gelrciad: on whiteness of shields, *vide* Joyce, "Social History," and O'Curry, "Manners and Customs," vol. i., p. ccccIxx. (3°) Cair an caomlaoi, 'through the day': cf. P. O'C., coir an laoi ("Cath Cluain Da Tarbh"). Cair is also used in this sense, I think, in Scotch Gaelic. (4°) The sense of congbáil is not very clear to me. (5°), (6°), (8°) MS. defective. (7°) Orrac = forrac, a well-known measure: cf. Joyce, "Social History" (Measures).

where Anadhal, son of the king of the Conchenns, was, so that there was naught between them but their shields with which they protected themselves;[1] and they lifted their thin-edged and very sharp swords, and they commenced raising[2] aloft right valiantly their shields. That combat was the combat of two huge stags; for on both sides of the battle were heard the strong strokes of their white shields[3] and the ring of their swords, and they kept repelling one another in the battle through the live-long day. As to the two armies, they kept fighting vigorously; and so closely was that fighting-group woven together that a chariot wheel would reach from one angle of it to the other—such was the closeness of their attack; nor was it closer the weaving of a shirt when drawn together than the[4] slender sharp spears passing through the bodies of the warriors between the two armies. Then Tinne mac Conrach, son of the king of Connacht, came towards the two sons of the king of Connacht who were with Conghal, viz., Oilill Teora Gaoth and Oilill Teora Crioch; and they wounded one another severely, and forthwith the two sons pressed on Tinne mac Conrach. Derg mac Deaghaidh saw that. He came back to help Tinne, and he wounded the two Oililles so that he drove them out of the fight; and Tinne bore . . . . . When Fergus saw that, he came fiercely against Derg mac Deaghaidh, and they fought there together; and that fight and combat is to be considered as a measure of war. The strength and fury of Fergus rose against Derg mac Deaghaidh towards the end of the battle . . .; and meanwhile Anadhal and Niall Niamhglonnach kept up their fighting fiercely so that the defence generally in the battle was broken down;

[1] Lit., There was of space separating them only their shields defending them. *Vide* O'R., *s. v.* eaᴅaṛṛgaiṁ, eaᴅaṛgaiṁ. [2] Or, if we read ᴄuaṛgaiṁ, 'clashing.' [3] Dr. Alex. Bugge refers to the use of red shields by the Norse. Magnus was called in Irish Ri̇g na n-ɾciaᴅ ᴅeaṛg. Giraldus Cambrensis mentions that the Norsemen, when they made their last attack upon Dublin, carried red, round, iron-bound shields (clipeis quoque rotundis et rubris circualiter ferro munitis); *vide* Bugge, "Contrib. to Hist. of the Norsemen in Ireland," ii., p. 9 (Christiania, 1900). [4] *Leg.* for no in text na na or na.

toiċuiṙ Niall Niaṁglonnaċ le h-Anaḋal i ccṙiochaiḃ an ḋoṁluinn, 7 ṙo ḋuiṙ a iolach coṙcair 7 coṁmaoiḋṁe aṙ a h-aiṫle 7 ṙo meaḃaḋ an caṫ ṙé Congal co h-aṫlaṁ ainnṙeiṁ, 7 gioḋ lionṁaṙ táṅgaḋaṙ macṙaiḋe Éṙeann ann ṙin, aṙ uaṫaḋ teṙna ḋíḃ ó Congal cona ṁuintiṙ, 7 gerḃ é Congal ṙéin ṙoḃ' iomḋa a eaṙḃaḋa gén go n-aiṙṁiġteṙ co h-iomaṙcaċ iaḋ. Gonaḋ é caṫ Aonaċ Tuaiġe a ttoiṙċaiṙ Niall Niaṁglonnaċ mac Ruḋṙaiḋe; 7 aṙccuiṁ Duiṁ da Ḃeno 7 Oiġiḋ Criaoiḃeṁġne Duiṙṫaċta aṙ ċaiṫṙéim Congail conuiġe ṙin. (1°)

XXVII.

Iomḋuṙa Congail ṙoḃoi aġ leiġeṙ a ṁuintiṙe ṙuṙin mi ṙin a n-Inḃeaṙ Tuaiġe 7 aḋubaiṙt Faċtna Fionn File ṙé Congal 7 ṙé n-a ṁuintiṙ: "ó ḋo ḋuiṙeaḃaiṙ ḃaṙ m-bioḋḃaiḋ ḋo ċloinniḃ Ruḋṙaiḋe ḋíḃ, tionóilteṙ ḃaṙ longa 7 ḃaṙ laoiḋenga 7 taḃṙaiḋ ḋuġuiḃ co ḋubḋṙaċt uile iaḋ uaiṙ biḋ moiḋe ḃaṙ mḃṙiġ 7 ḃaṙ mblaḋ aċt co ccluinteṙ ḃaṙ nḋul aṙ muiṙ 7 aṙ móṙṙaiṙṙiġe." "Do ġéntaṙ aġainne an ċóṁaiṙle ṙin," aṙ Congal; 7 do ṙinne an laoi anḋ:—

Tiaġaṙ (2°) uainn aṙ ceann áṙ mbaṙc,
Taḃṙaiḋ cuġainn co ḋubḋṙaċt
Lion áṙ long a'ṙ áṙ n-eċaṙ
A'ṙ áṙ ccuṙaċ ccṙaoiṙleċan;
Caiṙḃṙe ḋom' laiṁ ḋeiṙ, ḋaṁ áiġ!
Cṙioṁtano ḋom' ċli ċoṁḋalaiġ,
Feṙccuṙ ṙoṁam iṙin ċaṫ,
An ḋa Oilill áṙḋ aġach;
Dá ttoiṙṙeḋ aṙ longa alle
Cuġainn co h-Inbeṙ Tuaiġe
Bi (3°) moiḋe áṙ mbṙiġ 'ṙ áṙ mblaḋ
Dul aṙ a ceṅḋ, iṙ tiaġaṙ.

Tiaġaṙ.

(1°) For remarks on the episodes which go to make up the whole tale, *vide* Introduction. (2°) tiaġaṙ: imper. 3rd sg. pass. (impers.) of tiaġaim, 'I go.' (3°) *Leg.* biḋ, 3rd sg. fut. of the copula.

and Niall Niamhglonnach fell at the hands of Anadhal towards the end of the contest; and the latter gave his shout of victory and boasting thereafter; and the army was then quickly routed by Conghal. Though the warriors of Ireland had come thither in great numbers, few of them escaped from Conghal and his people; and though it were Conghal himself his losses were many even though they do not tot up excessively.

So that it is in the Battle of Aonach Tuaighe fell Niall Niamhglonnach; and so far for the devastating of Dun da Beann and the tragical death of Craobh, daughter of Durthacht, in the exploits of Conghal.[1]

XXVII.

As to Conghal, he was recuperating his followers during the month in Inbher Tuaighe; and Fachtna Finn File said to Conghal and his followers: "Since you have driven off your enemies of the Clann Rury, let your ships and boats be gathered together and all brought hither to you energetically; for your power and fame shall be all the greater by its being heard that you have gone over sea and ocean." "That advice shall be carried out by us," said Conghal; and he composed the poem:—

Let us go for our barks,
Bring energetically to us
Our ships and our vessels,
And our broad-girthed "currachs."
Cairbre on my right, ox of battle!
Criomhtann on my left, equally,
Fergus before me in the fight;
The two Oilills, most warlike!
Should our ships come hither
To us to Inbher Tuaighe,
Greater would be our strength and fame
By going for them—and go.

[1] Here the original Conghal story ends. Par. xxvii. is in the nature of a bind between the later episodes in Part II. and the older ones in Part I. For analysis of story, *vide* Introduction.

[Do]ċuaṙ (1°) uaiṫib (2°) ṙin aṙ cenn a long 7 a luaṫ-baṙc 7 tuccaḋ ċuċa go dubḋṙact uile iaḋ 7 ṙo gabaḋaṙ ag daingniugaḋ a long eiṫiṙ ṙamaċ (3°) 7 ṙuaḋclaṙaċ. Is ann ṙin benaṙ [t]allann ṙceoil eile ṙuṙn Caiṫréim ro Congail.

(1°) doċuaṙ, 'it was gone,' *perf. passive*; distinguish from adċuaṙ, 'it was told.' (2°) uaiṫib: dat. plur. of cpd., prep. + pron.; acc. = uatha.

Their ships and their swift barks were sent for and brought hither to them energetically, and they began to fit out both their rowing and their strong-decked vessels. Here belongs a portion of another story in the Exploits of Conghal.

N.B.—The 2nd pl. pron. is ᚢᚐᚃ, 'from you.' It would be interesting to know if, and how far, the distinction is kept in the modern dialects. (3°) ᚋᚐᚅᚐᚌ = 'with oars': cf. Stokes, "Togail Troi"; ᚋᚐᚉᚏᚐᚋᚐ, 'strong oar.'

Sgeul.

XXVIII.

Rig fogabhurtair fige na h-Airdda dairbe comainm Nabgodon mac Iomdait, 7 ar ailiail foboiren 7 ben maith a comadar aige .i. Bebio ingen Doingblain 7 taimic urcra n-aimrire a ccionn athaid da h-ionoroigidhen 7 fuair bár ann; 7 fo gab tromgalair Nabgodon do chumaid a mna 7 nir deilig daob ré deiccad dó act a beith a regig frorgalair 7 ní derna eidergleo cerda na cairgne, ól na aoidnear na ainer, 7 fobí go ceann mbliadna amlaid sin 7 fobár ag millead a rige ó comcruicniud fairrium sirin mbliadain sin uime co mór 7 fo tionóileadar luct na h-Airdda ainnrein 7 tángadar d'ionnroigid an Rig. "Maith, a Nabgodon," ar siad, "cred an galar mór ra fodgabar(1°) uair in neach do mill do rige 7 do flaithemnar uile umad, uair do luigeadar coccruicda ort; 7 innir duinn cá galar atá ort co ndéntar do leiges 7 do lerugud againne." "Noca(2°) n-áil liomsa a innisin," bar eston. "Damad i comna do mna do beith ort niar cubhaid fiot cuma mna do cur ort, uair fírfider na cnóca 7 na cenéla uile againne 7 dá raibe ag fer na a n-aontomna isin domun bean bus dongmala duit dobéradmne cugad ar ais no ar éiccion í." "Atá go deimin," ar Nabgadon. "Cá tír a bfuil, a áirdrig?" bar iadsan. "Oilen atá a n-iarthar Eórpa," ar eston, "7 innis fuirid a h-ainm 7 fri beasa áille beodha

(1°) fodgabar = fo-d-gabar; d, infixed pron., rel. pres. 3rd sg. with force of perfect in combination with fo. (2°) noca: in Mod. Ulster dialect éa.

[1] *Vide* Introduction for discussion as to relation of this sgeul to Part I [2] urcra n-aimrire: 'a fading away, a dissolution of time.' Cf. Atkinson, "Homilies from L. Br.," *s. v.* erchra; Hogan, "Cath R. na Righ," *s. v.* erchra

PART II.

A STORY.[1]

XXVIII.

A king ruled the kingdom of Uardha whose name was Nabgodon mac Ioruaith; and he was in this wise—he had a good and fitting wife, Bebid, daughter of Dornglan; and in course of years a wasting of time[2] came upon her, and she died. Nabgodon fell very sick through grief for his wife, and he lay down on no bed save a sick one, and he indulged neither in adjudicating, questioning, nor business,[3] in drinking nor pleasuring nor mirth, and thus he was to the end of a year; and his kingdom was greatly laid waste around him by his neighbours throughout that year. The people of Uardha then assembled together and came to the king. "Well, O Nabgodon," said they, "what great illness is this that has seized you, when they[4] are laying waste all your kingdom and principality around you, and when foreigners are oppressing you, and tell us what illness you have till we heal and restore you." "I do not care to tell it," said he. "If it is grief for your wife is the matter with you, it is not fitting for you to let grief for a wife trouble you, for we shall search all lands and all nations, and were there, whether in the possession of any man or single,[5] a suitable mate to be found for you, we would bring her to you willy-nilly." "There is indeed," said Nabgodon. "In what land is she, O Airdrigh?" said they. "In an island in the west of Europe," said he, "and its name is Inis Fuinidh, and there are small, handsome, active men and

in Neuters, &c. Perhaps here we might simply translate, 'wasting, consumption.' ṫṁċṗa, eṁċṗa is neuter in O. Ir.: hence eclipsis here after nominative. [3] For phrase, cf. "Pass. and Homilies" (Atk.), *s. v.* caṁġen. [4] ṁneoch, *that which*, O'Don., Suppl. to O'Reilly. [5] a n-aontoṁa, lit., 'marriageable.'

innte 7 mna luċaire lánoealbha, 7 oa bṗaġar ann oomhan ben oionġnala oamṗa oo ġeubaṫ innte í." "Cuiṁeaṁ," ar maiṫe na h-Uaṫha, "feara 7 teaċta o'iaṁṁaiṫ Éireann oo ṫoġa (1°) mna ḋuit innte." Is annsin sio oiroaiġriuṁ triocha triénfear o'a ṫiéinniumtiṁ o'iaṁṁaiṫ mna uaṫa co h-Éiṁn, 7 sio scibeoh baiṫe bṫionnfaiṁṁneaċ aca ar a h-aiṫle 7 sio tógbaṫ a seol aluinn alaṫbheac uaiṫe 7 táṁgaoar siompa ar an aiccén n-anforaiṫ ó gaċ ḋruim tuinne oar oile co siángaoar co h-Éiṁn; 7 aoconncaoar uaṫaibh Imir na m-Baiṫe sṁa siaiṫeṁ Raṫṁuinn a n-Dalriaoa [7 ao]ċonncaoar an ċaṫair sroġha sroṁóir uiáiṫe oireġha uaiṫib 7 na tiġe sionna f[aiṁ-sionn]aoha (2°) 7 na gruanána gloiniḋe 7 na seloiḋe sroġha sofaiṁṁionna. "Is sroġha an ċaṫair úo," ar muintir Naḃ-gaooin, "7 cá feṁṁ ḋuinn ionao a ccuiṁṫema[oiṁ] scíċ ḋíno ar tteaċt a n-oiread (3°) Éireann inar innte," 7 tugaoar sriaṁṁuiṫ (4°) ar a luing [o'ionn]roiġiḋ na caṫrach.

XXIX.

Aoconcaoar reampa ba h-óiġe 7 ba h-aille oo'n Aḋaiṁ-ċloinn co nglaiṁ ruiṁ, co ccaiṁ fuilt, co m-binne n-goṫa (5°) co ruaṁca n-uiliaḃra, 7 oo fuiḋ cona bantraċt iṁ n-foċla feinniḋ eile 7 oo ġaḃaoar ag ṫénaiṁ a noiuine 7 a noeġlaiṁ 7 oo ġaḃ siṁ ag teccuṁ an bantraċta. Do báoar muinteṁ Naḃgaooin ag reachaint oealḃa 7 innill na h-inġine, 7 oo faiṫriuo sinn a ruiṁ 7 a riaḋaiṁ ina oeilḃ. "Is maiṫ ċaṁla ḋúinn áṁ ttoiṁ 7 áṁ ttuiṁ," ar muintir Naḃgaooin "uair giḋ é in bioċ uile oo iaṁṁramaoiṁ ni fuiġmiṁ mnaoi ba coṁmaiṫ ruarúo ann, 7 béiṁaoiṁe go Naḃgaoon í"; 7 oa fiaṁfaiġeoar oo'n luiṫ ba coṁneṁa ṫóiḃ: "cia h-é an

(1°) toġa: the word is used in the same general way in Mod. Irish. (2°) *Leg.* faiṁṁionga. (3°) oiread = 'district'; oiṫear = 'east.' (4°) sriar suirt (?): sriar = 'quick.' (5°) co m-binne n-goṫa. *Vide* Add. Notes.

[1] Lit. 'brave man.' On the tréin-fear, *vide* Joyce, "Social History," vol. i., 63, 95, 99; vol. ii., 491. [2] scibeoh; P. O'C. gives scibeaoh, 'equipping a ship.' [3] Tentative translation of tugaoar sriar suirt. [4] We

bright (?), shapely women in it, and if there is found in the world a fitting wife for me, it is in it you shall find her." "Let," said the chiefs of Uardha, "an embassy and messengers be sent to seek in Ireland a wife for you." Then he ordered thirty of the bravest[1] of his brave to go and seek a wife for him in Ireland; and their broad-beamed vessel was got ready[2] then, and its beautiful speckled sail was hoisted, and they journeyed over the restless ocean from one wave's ridge to another, till they reached Ireland; and they saw off from them Inis na m-Barc, which is called Rathlin in Dalriada, and they saw the 'cathir,' royal, large, lofty, remarkable, and the white, great houses and the glass sun-bowers, and the regal capacious palaces. "Royal is yonder 'cathir,'" said the followers of Nabgodon, "and what better place could we have for resting ourselves on reaching the land of Ireland than this?" And they drew[3] their ships quickly up towards the 'cathir.'

XXIX.

They beheld before them the most youthful and fairest of the children of Adam, bright-eyed, with curling hair, melodious voice, and pleasant speech, sitting with her female retinue in the noble seat. They were working at their embroidery and handwork, and she was instructing the women. The followers of Nabgodon were noting the form and apparel of the girl, and they shot a glance of eye and sight at her figure. "Our expedition and journey have turned out well,[4]" said the followers of Nabgodon, "for were we to seek the whole world, we could not have found as excellent a woman[5] as that[6] yonder, and we shall bring her to Nabgodon"; and they asked those nearest them, "Who is yonder royal, beauteous

might remark here the story-teller's device of varying the martial exploits of his hero by bringing him into this new current of events. The search for a wife is frequently the desired opportunity for a display of prowess on the part of a hero or his followers. [5] mnaoi, older acc. of bean; Mod. Ir. bean, acc. [6] inarud (O. Ir. frisa), fem., 'to her'; fair, 'to him.'

t-óglaċ fiogḋa fiaḋlumn úo ar tigerna do'n tigi?" ar fíad. "Ri Donn mac Iomchaḋa mic Miodna mic Cairċlothaig do ċloinn Cermada Milḃeoil mic an Daġḋa do bunaḋfreime Tuaiṫe de Danann Ri na h-inni-re fúd." "Cia an ingen oirecḋa úo ar baincenn do'n bantiaċt?" ar fíad. "Ir fiol," ar na fiecaitaiḋe, "ir a n-oilen maia do h-oileaḋ fiḃ ó naċ ccuala fiḃ an ingen úo .i. Taiti Taoiḃġeal ingen Ri[ġ] Duinn."

Ir annsin tuccaḋ a lóiḋaoċain biḋ 7 leanna ċuca, 7 ó ċainic ḋóiḃ do fiaifiaiġ Ri Donn diḃ: "canar a ttángaoar na h-óicc no cia aga mbiḋ?" ar sé. "Do muintir Naḃgaḋoin mic Iomuaiḋ sinne," ar fíad, "7 d'iarfiaiḋ mná annso tángamar uaḋa." "Cia an ben?" ar Ri Donn. "Th' (1°) ingenra," ar fíad, ".i. Taiti Ṫaoiḃġeal ann fúd." "Do ġeuḃṫaoiti fieagla uaimi gen comairle uime sin," ar Ri Donn, "gion go mbeiṫ m'ingenra ag fer oile ni tiuḃfiainni ḋóran i uair fiofaḋa uaim foġnam a cleamnusa." "Cia an fer ag a bfuil 'h ingen?" ar iaḋran. "Atá si ar feilb Congail Cláiringnig mic Ruḋraiḋe .i. mic Ri[ġ] Éirenn"; 7 doḃ'fíor ḋóran sin, oir an triaṫ do comṁórad an fleaḋ mór a n-Eamhain Maċa 7 do cuar fa'n Rige go Teamraig fio nairceaḋ an ingen sin [do] Congal 7 ni fiáinic ler fer le. "Tiocfaiḋ fiotsa, a Ri Duinn," ar iaḋran, "eufia toċmairc [do ċa]ḃairt duinne uair tiucfaiḋ Naḃgaḋoin doṫ' ionnfoigiḋi 7 luaṫ na h-Uairḋa ler 7 marḃ[faiṫer] do ċaṫair uile 7 milfiṫer Éire uile trí hoin 7 múrfiṫer ṫu fén 7 béiṫair 'h ingen [ar sé no] ar éiccin." "Ir bruaṫar ḋamsa," ar Ri Donn, "mun'biḋ feall ar eineaċ damsa é [ni fia]chaḋ fear innsin scél uaimi gan marḃaḋ diḃ a ccionnaiḃ bar ccoṁraiḋ." Do legeoar an oiḋce sin, 7 do fiearṫaḋ 7 do fiuoċoileaḋ iaḋ.

(1°) Th', 'h, forms of do before a vowel.

[1] If we take fiecaitaiḋe as a noun. [2] Here again we have an evident linking by an after-thought of the present story with that in the First Part. [3] The toċmairc forms a class apart in the list of varieties of Irish tales: cf. the well-known Toċmarc Becfola. [4] It is

youth who is lord of this house?" "King Donn, son of Iomchadh, son of Miodhna, son of Caischlothach of the Clann of Cermad Milbheol, son of the Daghda of the prime-stock of the Tuatha da Danann, is the king of this island." "Who is the noble girl yonder that is the head of the female company?" said they. "It is clear," said the respondents,[1] "that you were reared in an island of the sea, since you have not heard of yonder girl, Taisi Taoibhgheal, daughter of King Donn."

They then received a full measure of food and ale; and when they had finished, King Donn inquired of them: "Whence the warriors came and to whom they belonged?" said he. "We belong to the people of Nabgodon mac Ioruaidh," said they, "and we come from them in search of a wife." "Who is the woman?" said King Donn. "Your daughter," said they, "Taisi Taoibhgeal yonder." "You shall get an answer from me without deliberating on it," said King Donn, "for though my daughter belongs to another man, I would not give her to him, for I am far from completing her marriage." "To whom does your daughter belong?" said they. "She belongs to Conghal Cláiringhneach mac Rudhraighe, son of a king of Ireland"; and that was true, for when the great feast was being held in Eamain Macha, and the question of the kingship was carried to Tara, the girl was betrothed to Conghal,[2] but he knew her not. "You can, King Donn," said they, "refuse us her wooing,[3] for Nabgodon will come to you and the people of Uardha with him, and your whole 'cathir' shall be destroyed, and all Ireland devastated on that account; and you yourself shall be slain and your daughter taken willy nilly." "I swear," said King Donn, "were it not a breach of hospitality,[4] that a man would not set out to tell the tale nor would escape being put to death for what you have said." They passed that night, and were entertained and feasted.

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unnecessary to emphasize the importance attached to the rights of hospitality. Cf. the similar situation in the Táin. *Vide* "Br. Laws," Glossary, *s. v.* eineaċ.

XXX.

Ro eiccedar co moċ ar n-a mairiuġ, [7 tá]ngadar d'ionnroiccid a loingi 7 do ċuadar siompa ar in muir cetheorlecain ceóna; [7 t]ángadar d'ionnroiccid na h-Uairbi co h-airm a riaraibe Nabgadon. Do fiarfaig Nabgadon [fgéa]la dib: an bruairiadar a dionġmala dóran? "Fuarimar, imurro," ar iadsan, "bean do dionġmala go deimin duit, 7 ni facamar oile dec(1°) a dealba ar mnaoi no ar fer do mnaib no d'feriaib an domain riompi riam 7 riabaid in-imberta(2°) duit fén bar ar in mnaoi do bi agad riompi [iar] roċtain a fadála." Ro lionustaig gniad na h-ingine an Rí[g] dóċuala an tuairiscbáil sin tugadar na teaċta uirre, 7 do éirig co ronairt ina furri 7 do [f]iarfaig: "cia atair na h-ingine sin?" ar sé, "7 cred fadessa dibsi gan a tabairt ar air no ar éiccin lib?" "Ri Donn mac [Io]mchaira mic Miosna mic Cairchothaig do cloinn Cesmara Milbeoil mic an Daġda do bunadhesmi Tuaiti da Danann d'a h-atair," ar siad, "7 ni dearcamairne lion cata [cat] do tabairt dó 7 muna mbeitmis ar a éneaċ fén ar bar do imeorad forsinn a cciannaib a ingine do iarraid. Arer adubairt gion go mbeċ a ingen ag fer oile nach tiubrad duitsi i." "C'áit a bruil in fer sin?" [ar] Nabgadon. "Imir atá a n-oilen Éireann," ar siad. "Ir innte atá Ri Donn," ar siad, "7 catair áiti mór aiteġda aige innte 7 rocraide coilgġeusa céthardaca(3°) fór." "Tairfaiteam(4°) fairsium sin," ar Nabgadon, "ar béiaorra tionól na h-Uairbi d'a ionnroiccid 7 muirfaiter a catair in (5°) a ċeann 7 tuitfaid [fén]n innte 7 biaid a ingen agamsa fa deoid 7 biaid fersann clairdim dam in t-oilean sin iarsin." Ir ann[sin] do commórad sleag ag Nabgadon 7 tuccad maite na h-Uairbi uile d'a ionnroigid 7 siubal ag to[ċai]ciom na

(1°) dec, 'good,' used as a superlative of maith. (2°) in-imberta = particle in + imberta, past part. of imbirim, 'play upon, work upon, wreak.' *Vide infra*,

XXX.

Early on the morrow they rose and came to their ship, and proceeded over the same broad-circling sea; and they came to Uardha to where Nabgodon was. Nabgodon asked what news they had; whether they had found a mate for him. "We found, indeed," said they, "a fitting wife to a certainty for you; and we never saw before the like of her figure on a woman or man of the women or men of Ireland; and you yourself would have put to death the wife you had before her on finding her." The king was filled[1] with love for the girl when he heard the account the messengers gave of her; and he started up energetically, and asked: "Who is the father of that girl?" said he, "and why did you not bring her willing or unwilling?" "King Donn, son of Iomchadh, son of Miodna, son of Caisclothach of the Clann of Cermad Milbheol, son of the Daghda of the prime-stock of the Tuatha da Danann is her father," said they, "and we went not sufficiently strong to attack him, and had we not been receiving hospitality from him, he would have put us to death for having asked for his daughter. What he said was that though his daughter were not another's, he would not give her to you." "Where is that man?" said Nabgodon. "In an island in Ireland," said they; "there is King Donn," said they, "and he has a lofty and noble 'cathir' in it, and sword-sharp keen multitudes as well." "That shall be avenged on him," said Nabgodon, "for I shall bring the muster of Uardha against him, and his 'cathir' shall be destroyed about him, and he himself shall fall in it, and his daughter shall be mine in the end, and that island shall be sword-land[2] of mine afterwards." Then Nabgodon held a feast, and the chiefs of Uardha all came to it, and the feast

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imeolaid, condit. of imbliim. (3°) céadaídsa, (*a*) 'sensible'; (*b*) 'sensual.' Cf. céadaid, (*a*) 'opinion,' (*b*) 'sense, passion.' O'Dav., "Gloss.," ceadaid .i. comaithe. (4°) P. O'C. gives tairiugeam, 'revenge.' (5°) *Leg.* im.

[1] Lit., 'love filled.' [2] N.B. the expression 'sword-land,' fearann claidim.

fleidi no co ttaimic fí 7 ó táimic doib an fleaḋ do ċaiṫem, adbeirt Nabgadon fris: "Uilamaid bar longa 7 bar laidenga co nderṁair do gabáil na caṫrach sin 7 go ttugam an ingen erte fo cédóir." "Dogéntar sin agumne," ar siad; 7 fo cóirgeaḋ a longa 7 a laidenga leó gurb uilamh in-imṫeaċta(1°) iad. Imṫusa Nabgadoin mic Iorruaid connuig sin.

Iomṫusa Ri[g] Duinn, imurro, do roiċoir fairbre iomda Iorruaid d'a ionnroigid.

XXXI.

Iomṫusa Congail inneasdair aguinn ba ḋeasta. Ro baoi séin a n-Aonaċ Tuaiḋe ag daingniugaḋ a long 7 a luaṫbaire; 7 adubairt Faṫtna Fionn File: "Fagbam Éire [leg. Eirinn] ba ḋeasta uair dá roiċfed clanna Rudraiḋe d'ar n-ionnroigid do geubam éiccean uaṫa."

"Na h-abair sin, a Faṫtna," ar Congal, "uair doroṁċair(2°) linne an bioḋba bunaiḋ riob' eaglaiḋi linne dib .i. Niall Niamglonnaċ mac Rudraiḋe, 7 an fer ar fer anoir dib .i. Fergus mac Leide, dingeubadsa dibsi a mogit comluinn é sin ccaṫ." "Gideḋ," ar Faṫtna, "ar mithiḋ dibsi imṫeaċt a h-Éirinn," 7 adubairt an laoi:

Mithiḋ duinn dol tar muir meann;
Ar n-arcain éiṫe n-Éreann,
Dobarfiosaṫ (3°) imale
Maiṫe cloinne Rudraiġe.
Na h-abairs sin, a fir!
A Faṫtna [a] (4°) finn filiḋ!
Dingeubad dib 'san tres te
Fergus laoċ mór mac Leide,
Ar n-arcain duinn Dunaiḋ (5°) Neill,
Ar ceur a n-ionnmair a ceén;
Go roiċim go Dun mic Lir,
Dul ar muir ar mithiḋ.

Mithiḋ

(1°) in-imṫeaċta = lit., 'fit to be gone.' (2°) doroṁċair, 'fell,' = do-ro-ṁo-ċair. The ordinary form is do-ro-ċair, of which the enclitic form is torċair. (3°) do-bar-fiosaṫ = infixed pron. bar, 'to you,' + condit. of ticcim, do-iccim,

was being partaken of till finished; and when they finished partaking of the feast, Nabgodon said to them: "Get ready your ships and boats till we go and attack that 'cathir,' and take the girl out of it forthwith." "We shall do that," said they; and their ships and boats were fitted out so that they were ready for the start. So far as regards Nabgodon, son of Ioruadh.

As to King Donn, indeed, the numerous bands of Ioruadh approached him.

XXXI.

As to Conghal we shall speak now.[1] He was in Aonach Tuaidhe fitting out his ships and swift barks; and Fachtna Finn File said: "Let us leave Ireland now, for should the Clann Rury come against us, we should be hard pressed by them." "Do not say that, O Fachtna," said Conghal, "for the prime enemy we feared most, Niall Niamhglonnach mac Rudhraighe, has fallen at our hands; and as to the best man now of them, Fergus mac Lede, I shall ward him off from you in battle, in stress of combat."[2] "Howe'er it be," said Fachtna, "it is time for you to leave Ireland," and he recited the poem—

Time for us to go over the limpid sea;
Having harried Ireland;
There would come hither to you
The chiefs of the Clann Rury!
Say not that, O man!
Oh! Fachtna Finn File!
I shall ward off from you in the hot fight
Fergus mac Lede, the great hero;
Having harried the Dun of Niall,
Having sent their wealth afar;
That we may reach the Dun of the son of Lir,
Time is it to put to sea.

'I come': cf. Wind. "Wörterbuch," *s. v.* ticcim. (4°) "ᐃ" not in MS. It is required, however, to make up seventh syllable. (5°) *Leg.* ᚉᚢᚅᚐᚄᚇ or ᚉᚢᚅᚐ.

[1] The link between the Conghal episodes and the story of Nabgodon and King Donn is introduced here. [2] Lit., 'in strength of combat in the battle.'

Tuccaḋ cuigeṁ maiṫe a ṁuintiṁe 7 do ṁinne (1°) cómaṁle ṁu; 7 aṙeḋ aḋubṙaḋaṙ uile gur ṁiṫiṙ leó uile eṁe d'ṙágḃáil. "Ṙágmaoṁne í," aṙ Conġal, "7 tiagam co teaċ Ri Duinn co noeiṁuinnṙi ṙeiṙ le h-ingin Ri[ġ] Duinn."

XXXII.

Dala Ri[ġ] Duinn, umoṁo, ṙáiṁic ṙaiḋḃe ṙíṁe (2°) ṙoiṁ Nabgaḋon ċuige, 7 aḋubṙaḋaṙ a ṁuinteṙ le Ri[ġ] Donn naṙ ċoiṙ ḋó beiṫ aṙ cionn luċta na h-Alṙa ina iṁṙ féin ó naċ diḋeonn (3°) ṙiaoiṫeaċt no cuṁaċta iṁeleċi é. "Is ferṙi ḋaṁṙa mareaḋ," aṙ ré, "ḋol aṙ ceṫ Conġal gurab é ṙein ċoiṙeónaṙ a ḃean ṙuu ó naċ ḃṙuilimṙi lion caṫa d'a coṙnaṁ aċt muna diḋne ḋoḃaṙ-ċeo ṙiaoiṫeaċta ṙinn no muna ṙóiṙiḋ Conġal oṙuinn." (4°) Táimicṙiuṁ iaṙiuṁ aṙ an oilen amaċ aṙ ceann Conġail; 7 do ṫaiṙnic do Conġal a longa do leaṙuġaḋ 7 a ḟoiṙne d'oṙuġaḋ 7 a ċaḃlaċ do ċóṙuġḋaḋ aḋċonncaḋaṙ aonċuṙaċ aṙ ṙuo maṙa 7 aiccén d'a [n-]ionnṙoiccid 7 aon óglaċ alainn oṙaiḋa ann, 7 doḃáḋaṙ aga ḟeuċaint ṙe h-aṫaiṙ. "Doḃeṙimṙi aiṫne aṙ an óglaċ aṫá iṙin ċuṙaċ," aṙ Conġal, "uaiṙ aṙ é Ri Donn mac Iomchaḋa é aġ teaċt aṙ mo ċenoṙa ma'ṙ ullaṁ . . . baiṁṙi a iṁṫe." Tuġ Ri Donn aġḟaiḋ a ċuṙaiġ aṙ luiṁġ Conġail 7 do ḃeannaiġ ḋó. (5°) "Ca ṙliġiḋ a mb[eiṙ] an coḃlaċ ṙa, a Conġail?" aṙ Ri Donn. "Gur' ṫiġṙi," aṙ Conġal. "Aṙ ferṙiḋe linn ḃaṙ tteaċtṙa ann ṙin," [aṙ ré], "uaiṙ aṫá ḋáil coḃlaiġ aṙ mó ina ṙíḃṙi d'áṙ n-ionnṙoiccid." "Cia an coḃlaċ ṙin?" aṙ Conġal. "Nabgaḋon mac Iomuaiḋ táiṁic d'iaṙṙuiḋ do ṁna-ṙa oṙaṁṙa," aṙ Ri Donn, "7 ni

(1°) do ṁinne: Atkinson ("Tri Bior-Ghaoithe") points out that this form is more correct than do ṁiġne. That is so from a phonetic point of view, the '1' being short. Etymologically, however, the 'g' would stand for the 'g' of the root "gen." (2°) ṙíṁe: adj., g. s. of ṙíṁe, 'truth.' Cf. :—

"Re ṙíġ Sacran iṙ deaṙḃ a ċoṁġur
Iṙ ṁo ṙíoġaiḃ ṙíṁe na ṙóṁla."

The chiefs of his people came to him, and he took counsel with them, and they all said that it was time to leave Ireland. "We shall leave it," said Conghal, "and let us go to the house of king Donn, so that I may visit the daughter of king Donn."

XXXII.

As to king Donn, indeed, trusty bands moved before Nabgodon against him; and his people said to king Donn that he ought not to stand against the people of Uardha in his own island, since neither druidical spells nor secret powers defended it. "I prefer, indeed," said he, "to seek out Conghal, as it is he himself who shall defend his spouse against them, since I am not strong enough to defend her, save indeed a druidical vapour-mist defends us, or Conghal comes to our aid." He came thereafter out of the island to seek Conghal; and as Conghal was mending his ships, and ordering his crews, and getting ready his fleet, they beheld a single 'currach' coming towards them on the sea and ocean, and a single beautiful young man in it, and they kept looking at him for a while. "I recognise the young man in the 'currach,'" said Conghal, "for it is king Donn mac Iomchadha coming for me to know if his daughter's marriage is at hand . . ." King Donn turned his 'currach' towards Conghal's ship and greeted him. "Where goes this fleet, O Conghal?" said king Donn. "To your house," said Conghal. "We like much your coming there," said he, "for there is a greater fleet[1] than yours coming against us." "What fleet?" said Conghal. "Nabgodon's, who came to seek your betrothed from me," said king Donn, "and I did not give her to him, and he and

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(Dánta gl. Céitinn; Mac Erlean, ll. 221–2.) (3°) dioscomn: enclitic pres. after nach of diomaim, 'I defend.' *Infra* we have dione, the subj. pres. 3rd sg. after muna. (4°) Cf. Mod. Ir., go bhfóiridh Dia orainn, 'God help us!' (5°) Do beannaigh sé do: 'he greeted him.' Do beannaigh sé é: 'he blessed him.'

[1] Lit., an assembly of a fleet.

ṫuguṙa ḋo í 7 aṫá ṙeṙion 7 lion [coḃlaiġ] (1°) aġ ṫeaċt ḋ'a bṙeṫ aṙ éccin uaimṙi 7 ṫaṙṙa ṙéin ḋ'a coṙnaṁ ṙṙiu." "Eṙiġi ṙoṁam," aṙ Conġal, "7 ṙṙiṫoiltep (2°) let na maiṫe-ṙi aṫá im ṙocaiṙi, 7 abaiṙ ṙe Taiṙi Ṫaoiḃġil ġo noṁġeuḃaḋṙa Nabġaḋon uaiṙ ḋá ṫṫí ṙé ḋ'a toċmaiṙcṙa ṫuiṫṙe ṙé liom" 7 ṙoḃeiṙ in laoi:

A Ri Ḋuinn eṙiġ ḋo'n ḋún,
Cóiṙiġ áṙ ccoilciḋ 'ṙ áṙ ccluiṁ;
Fṙiṫoiltep let imale
Maiṫe cloinne Ruḋṙaiḋe;
Abaiṙ ṙe Taiṙi Ṫhaiḋe (3°)
Ritin inġin n-iomuallaiġ (4°)
Nabġoḋon aṙ ṫeaċt a ṫṫuaiḋ,
Ḋiṁġeuḃaḋṙa i ccaṫ aṙ n[uaiṙ]
Nabġoḋon ḋa ṫṫí ṙé a ṫṫuaiḋ,
Ri na h-Uaṙḋa ġo líon ṙluaiġ
Iṙ ḋeṙḃ ḋoṙaoṫ (5°) oṙ in ṫuinn,
Aḋeṙim ṙiṫ a Ri Ḋuinn.

XXXIII.

Iṙ ann ṙin ḋo ṙġaṙ Ri Ḋonn ṙiu 7 ṫáinic ṙompa ḋ'a ċaṫṙaiġ ṙéin ḋ'a bṙṙeṙṫeaḷaḋ 7 ḋ'a bṙṙiṫaileaḋ; 7 ṫá[inic] Conġal co líon a ṙoċṙuiḋe ina ḋiaiġ; 7 ḋo ṙinḋeḋ ṙluiṫcaoiṁna ṙoilċṫe 7 ṙoṫṙaiċṫe (6°) ḋóiḃ 7 ṫu[ccaḋ] a n-aiṙiġṫe (7°) biḋ 7 lenna cuca, 7 ṫáṁġaḋaṙ iṙin mbṙuiġin ṁóiṙ uile aṙ a h-aiṫle. Uaiṙ aṙ aṁlaiḋ ḋoḃí [Ri] Ḋonn 7 bṙuiġion aiġe aṙ n-a ċóṙuġaḋ ṙa coṁaiṙ Conġail ṙe ḋunaḋ amuiġ. "A Conġail," aṙ ṙé, "oiḋ[uiġ] ṙéin ṙeaṙṫa ḋo ṫeaċ n-ola 7 ṙuiḋiġ ḋo ṁuinṫeṙ." "Abaiṙ, a Ḟṙaoiċ ḋṙaoi, cionnuṙ biaṙ an bṙiu[ġ]eanṙa anoċt," [aṙ Conġal]. "Aṙ í ṙo an bṙuiġean ḋo ṫaiṙṁġeṙ[ṫ]ṙa ḋo

(1°) Or [a ṙluaiġ]. (2°) Lit., 'let the chiefs be entertained by you.' (3°) ṫaiḋe, 'silent' (?). (4°) n-iomuallaiġ: ṁ (ṙṙi), 'to, with,' gov. acc. in O. Ir.; hence the eclipsis of iomuallaiġ by the acc. inġen (*recte*, inġin). (5°) ḋoṙaoṫ: 3rd sg. s. fut. of ṫuiṫim, 'I fall.' (6°) ṙoilċṫe 7 ṙoṫṙaiċṫe: ṙoṫṙucuḋ, 'act of bathing (the body)'; ṙolcaḋ (of the head); ṙoṫṙaiċṫi, gl. 'balneum.' Cf. Hogan, "Cath R. na Righ," *s.v.* ṙoṫṙucuḋ in Gloss. Index. (7°) aiṙiġṫe: cf. *s.v.*, Meyer, "Contributions to Irish Lexic."

[his people] are coming to take her forcibly from me, and do you come and defend her against them." "Go before me," said Conghal, "and entertain the chiefs who are with me, and tell Taisi Taoibhgheal that I shall ward off Nabgodon, for if he comes to woo her, he shall fall by me"; and he recited the poem :—

O king Donn, go to the stronghold,
Get ready our couches and down-covers;
Entertain moreover
The chiefs of the Clann Rury;
Tell Taisi Taidhe,
The very proud girl,
That when Nabgodon has come from the north,
I shall ward him off betimes in battle,
Nabgodon, if he comes from the north,
The king of Uardha, with a full hosting!
It is certain he shall fall on the wave,
I tell you, O king Donn.

XXXIII.

Then king Donn left them and came to his own 'cathir'[1] to feast and entertain them; and Conghal came with all his forces after him; and a bath was got ready to bathe their heads and bodies in, and honorific portions of food and ale were given them, and they all came into the great hostel afterwards. For it was this way with king Donn—he had a hostel fitting up for Conghal outside the Dun. "O Conghal," said he, "order yourself forthwith your drinking-house, and seat your people." "Say, O Fraoch the druid! how this hostel shall be to-night" [said Conghal]. "This is the hostel I prophesied

[1] I have preferred to use the Irish word in cases like the present where such conventional English translations as 'castle' for caṫaiṛ convey a quite different meaning from that of the original word. Nothing is more irritating to those who have a first-hand acquaintance with the conditions of life in ancient Ireland than to find the vivid reality of the original smothered in an atmosphere of mediæval terminology or, worse still, in that of modern *dilettante* mysticism or ideology.

gabáil oirt," ar Fiacc; "7 ar cóir d'[uirt] a h-oiricill go maith do dénamh," ar siad, "uair ciod lionmar tí Nabgodon d'ar n-ionnroig[id] bad trethi duinne ina dó." Ir annsin táinic Congal isin mbuiden, 7 do fuid ina ionad immorro. "Maith, a Fearguss," ar Congal, "c'ait isteigi a m-bia-su anocht?" "Biad isin focla tuaisceirtach [an] tige," ar Feidlimid, "uair dá tri Nabgodon ir annsan brosit ba thuaisde tiocfar"; 7 táinic Feidlimid do tóccbáil a arma or a cionn isin focla feimnid, 7 táinic Muiredach Meldgech mac [Rig] Alban isin focla feimnid oile ar ionchaib Feidlimid, 7 táinic Anadal Eachtach mac Ri[g] Conaill con[a] thri céd Conceannach ar in dorus ba nesa do Congal isin mbuiden, 7 táinic Crimthan Corcrach mac Feidlimid Fairge 7 Cairbre Congalmesrach mac Cairbre Crimm ar in do[rus] ba nesa dóib sin, Oilill Teora Gaod 7 Oilill Teora Cruth ar in dorus eile di, 7 Ri Donn mac Iomchada ar láim deis Congail 7 maithe Rachuinne ó Ri[g] Donn co h-iarmuil(1°); 7 tucad Tairi Taoibgeal cona bantriacht ar láim ele Congail 7 do h-egnid(2°) na mic nioig sin amach ar sleasaib na buidne 7 do fuid Fachtna Fionn File 7 Fiacc triaí a bratharaire Congail, 7 gé do bí faithes(3°) 7 imeagla oirra ni lugaide badar ag ól 7 ag aoibnes 7 ag airfitid go mór.

XXXIV.

Iomthusa Nabgadoin mic Iorrad do cuiread a coblach amach leis ar muir d'ionnroicid Éirenn ar ceann inghine Ri[g] Duinn 7 ar iad dob' eolaige dóib .i. an lucht táinic riamhe nadi co h-Éirinn; 7 tángadar rompa go Rachrainn 7 adcon-

(1°) iarmuil, iarmúil = 'back, remote corner.' (2°) do h-egnid: 3rd sg. pt. tense, ecnaim, egnaim, eagnaim, eagnaigim, 'I arrange, set in order.' Cf. cur i n-eagar (O. Ir. ecor). (3°) Mod. Ir. faitheas, faitheas.

[1] Naturally so, for a descent on Rathlin from the sea would be from the

would be attacked on you," said Fraoch; "and you ought to get it fully ready," said they, "for, though Nabgodon comes against us in great force, we would be stronger than he." Then Conghal came into the hostel, and sat down in his royal place. "Well, Fergus," said Conghal, "where shall you be inside to-night?" "I shall be in the northern quarter of the house," said Fergus, "for should Nabgodon come, it is on the northern[1] side he will come." Fergus came and placed his arms above him in the champion's royal place, and Muiredhach Mergeach, son of the king of Scotland, came into another champion's royal seat in front of Fergus, and Anadhal Euchtach, son of the king of the Conchenns, came with his three hundred Conchenns to the door nearest Conghal in the hostel, and Criomhtann Coscrach, son of Fergus Fairge, and Cairbre Congancnesach, son of Cairbre Crom, came to the door next them; Oilill Teora Gaoth and Oilill Teora Crioch to another door, and king Donn, son of Iomchadh, on the right of Conghal, and the chiefs of Rathlin from king Donn to the back. Taisi Taoibhgheal and her female retinue were on the other side of Conghal, and he ranged the king's sons along the sides of the hostel; and Fachtna Finn File and Fraoch the druid sat down before Conghal, and, though they were in fear and terror, none the less were they drinking and pleasuring and amusing themselves greatly.[2]

XXXIV.

As to Nabgodon mac Ioraidh, he put to sea his fleet to go to Ireland in search of the daughter of king Donn, and his guides were those who had preceded him to Ireland. They came to Rathlin, and they saw the light of the lamps[3]

north. [2] This simple yet effective manner of anticipating an on-coming event is typical of Irish story-telling at its best. [3] Loċṗann, a loan-word from Latin 'lucerna.' The 'righ-chaindell' or royal candle in a king's house is a common feature in old Irish tales.

caoap roillṙ (1°) na loċṁann ap laraḋ do ṁuin ṁaṙa amuiġ. "Maiṫ, a luiṫ an eoluiṙ!" ap Nabgaoon, "c'áit a bṙuil an troillṙ ṁóṙ úo aoċamuio?" "Aṙeḋ ap doiġ linne," ap ṙiaḋ, "guṙab a bṙiaṫnuiṙe Ri[ġ] Duinn atá ṙí, 7 ap ann atá an ben do iaṙṙamaṙne ṫuiṫṙ 7 ap doiġ linne guṙab é an ṙeṙ o'a ttucaḋ í do biaḋ ann ap a banaṙ anoċt .i. mac Ri[ġ] Éṙeann." "Dob' ṙeṙṙ linn go maṫ é do biaṫ ann," ap Nabgaoon, "7 teicchiṫ roiṙṙonn tṙi long uaiḃ o'ṙiop na h-innṙi, 7 taḃṙat leó ṙséla na caṫṙach ċugoinn"; 7 táṅgaoaṙ ṙin ṙompa o'ṙiop na hinnṙi.

XXXV.

Dála ṙeṙccuṙa, imuṙṙo, doḃíṙen ag éṙteaċt ṙe mongaṙ (2°) an ṁaṙa do'n caoiḃ ċuaiṙe 7 aṫċuala ṙuċtlaṫ (3°) na luiṅge láṅṁoiṙe ag gaḃáil acaiṙṙoiṙe (4°) iṙin innṙi. Do éiṅġ ṙeṙccuṙ amaċ, 7 do ġlac a aṙma go haċlaiṁ annṙin, 7 ónconnaic Muiṙeaḋaċ Meṙgeaċ mac Riġ Alban ṙin, táinic a nneagṫaiṙ ṙeṙccuṙa amach, 7 coṁ luaṫ o'ṙeṙccuṙ noċum an ċalaiṙ 7 do'n ċeoluing ag teaċt a ttíṙ oíḃṙin, 7 do iaḋ ṙeṙccuṙ a ṫa ġlaic ṁoṙa ṁileṫa ṙa ċuiṁṙiṫoṙaċ na luiṅge 7 tuccuṙtaiṙ eṫaṙcṙiaṫaḋ anḃaiṙ ṙuiṙṙe ġuṙ ċṙuoṫnaiġ a cláṙiaṫa go cuṙaṫa, [7 ṙo ṙ]cinneoaṙ (5°) a taiṙṙingaṫa cengail 7 coṁoluṫa eiṙoe uile, 7 do ṙcaoileaoaiṙ o'n ccuiṙṙ[iṫoraċ] o'a ċéle gan contabaiṙt uile í go ṙaḃaoaṙ a ṙoiṙeann ag teaċt tṙiṫe ap ṙuo na tṙiaġha . . . (6°) ṙleṫaiḃ; 7 do ġabuṙoaiṙ Muiṙeaḋac Meṙgeaċ mac Ri[ġ] Alban [ag ionna]ṙuḃaḋ na ṙoiṙne go ṙuiṙeċaiṙ; 7 táinic ṙeṙccuṙ iṙin luing ṙa neṙa ṫo iaṙ ṙin, 7 [do bí ré] ag maiṙḃaḋ na ṙoiṙne, 7 táinic Muiṙeaḋaċ móṙ 'na ṫeagṫaiṙ in gaċ luing o'a [longaiḃ] go ṙáinic leo

(1°) Distinguish roillṙ, *fem.*, 'light'; rolur (adj.), 'clear, bright'; rolur (noun), *masc.*, 'light.' (2°) mongar, 'roaring' (O'R.). *Vide s.v.* mongáir (Dinneen, "Irish Dict."). (3°) ruċtlaḋ, cf. ruċt, 'a sigh, groan,' &c., O'R. (4°) acairroire, gen. of acarroir, 'anchor,' a Norse loan-word; Norse, akkarsaeti, *vide* Meyer, "Contributions to Irish Lexic."

shining on the surface of the sea outside. "Well, O guides," said Nabgodon, "where is yonder great light we see?" "We believe," said they, "that it is in the presence of king Donn it is, and there is the wife we seek for you; and we believe that he to whom she was given is there to-night celebrating her marriage, namely—the son of the king of Ireland." "We deem it all the better that it is he would be there," said Nabgodon, "and let three ships' crews of you go to the island, and bring us information about the 'cathir'"; and they moved forward to the island.

XXXV.

As to Fergus, indeed, he was listening to the roaring of the sea on the northern side, and he heard the scraping of the very large ship taking anchor in the island. Fergus rose and quickly seized his arms, and when Muiredhach Mergeach, son of the king of Scotland, perceived that, he came out after Fergus, and Fergus came as quickly to the beach as did the first ship to touch land;[1] and Fergus grasped his two large warrior hands round the prow of the vessel, and gave it a dreadful wrench, so that he shook its planks right bravely, and all the nails that bound and held it fast[2] started out of it, and, without a doubt, he slit it all from one end to the other, so that the crew came through it on to the strand. . . . Muiredhach Mergeach, son of the king of Scotland, took to driving back fiercely[3] the crew; and Fergus came to the ship nearest him after that, and was slaying the crew; and Muiredhach Mor came after him into each of the ships, till they succeeded in completely destroying in this fashion the

[1] Lit., 'coming to land.' [2] Lit., 'its nails of binding and fastening.' [3] Lit., 'carefully, watchfully.'

(5°) no rcinneadh; O. Ir. rcenim, 'I spring.' (6°) Defect in MS. Owing to the frayed condition of the edges of our MS., the words at the end of a number of lines are missing. The reader will recognise this by the words which have been restored and inserted in square brackets.

foirend na tri long do lámaibáu ar a n-oirdnigáu sin ; 7 tángadar [isin mb]huiden ar a haithle 7 do dógbadar a n-anma uairib 7 do fuidedar ina n-ion[adaib] féin iar sin, 7 nir' commaidm[ig]thi na h-eicne do sinnedar iemi.

XXXVI.

Is ann sin tainic [Nab]gadon lion a luingi a ndeag-haid a muintire, 7 ar ailiu fuair iad ina ceorthaibh [gear]tha commbuailte fa comthoghaibh a long, 7 a longa ar n-a luaithbiredh. "Is uathmar mar bid (1°) ar muintir," ar Nabgodon, "7 ar nertmar do marbad re h-ed n-athgainn (2°) uile iad" ; [7] do chualadar greadan mór isin mbruidin. "Dénam d'ionnsaighidh na bruidne, a [fhir]a!" ar Nabgodon, "co ndioghlam ár muintir ar a bhfuil d'eitheibh (3°) innte, 7 tabraid cairdiugud 7 clocha [o'n] cealad (4°) lib go mbed agumn do bhiredh na bruidne." Is ailiu tángadarsan d'ionnsaighidh na bruidne 7 ualuighe aidhle leo do clochaib tuinne na traga, 7 ó siángadar i tuccadar friar barabrída do'n bruidin gur léccred a creit (5°) 7 a sleaga 7 a celtchaime ina [bean]nodb 7 a seancolaman (6°) do bi ina ferann re heitheacht na bruidne do congbáil ina ferann gan tuitim oidhe. Is annsin do éirigh Fergus 7 tainic amach, 7 tainic Muiredach Mergach ina theaghaid ; 7 tuccadar luathchuairt a timchill na bruidne, 7 tugadar [uir]chur ferda feramhail o'n mbruidin amach oirra, 7 do chuit céd laoch 7 tángadar isin mbruidin anonn ar a haithle ; 7 do thógbadar a n-airm uirthigerna uairib innte, 7 do ib[ea]dar a ndigh thaiti 7 iotan ar a h-aithle. Tángadar na h-all-

(1°) For difference between Old Ir. attáu and bíu, *vide* Strachan, "Subst. Verb" (Phil. Soc.), p. 53. (2°) re h-ed n-athgainn : the eclipsis of athgainn may be accounted for here in two ways : (*a*) ed is neuter in O. Ir., and so eclipses in nom. and acc. sg. ; (*b*) the acc. masc., fem., and neut. eclipse in O. Ir., and re governs the acc. Distinguish, however, re from fri, governing acc. and re n-, 'before,' which eclipses in O. Ir., and governs dative. (3°) Mod. Ir. cairdeas. (4°) calad is the hard shingle beach on the edge of the

crews of the three ships. After that they came into the hostel, and placed their arms above them, and sat them down in their own places,—and they boasted not, indeed, of the deeds they had done.[1]

XXXVI.

Then Nabgodon came with his full fleet after his people, and found them in lacerated, trampled, stricken heaps under the prows of their ships, and their ships smashed to pieces. "Fearful is the state of our people," said Nabgodon, "and fiercely have they been all slain within a very short time"; and they heard a great exulting shout in the hostel. "Let us make towards the hostel, O men!" said Nabgodon, "till we avenge our people on the Irishmen that are in it, and take up the rocks and stones from the beach so as to have them to break down the hostel." In this fashion they came to the hostel with great loads of wave-washed stones[2] from the strand, and when they reached it, they made a fierce attack[3] on the hostel so that they left their shields and spears and swords on its peaks and against an old column that was standing up in order to keep the front of the hostel from falling on them. Then Fergus rose and came out, and Muiredhach Mergach after him, and they made a quick circuit of the hostel, and they fired on them bravely and in manly fashion from the hostel, and a hundred warriors fell; and then they came into the hostel, put up their sharp-pointed arms in it, and afterwards drank their drink to quench their thirst.[4] All the foreigners again approached

[1] This splendid climax is a fitting ending to what may be considered a brilliant example of vigorous Irish narrative. [2] Lit., 'wave-stones' (?); cf. however, Stokes, "Zeit. für Celt. Phil.," Band i., p. 438, *s. v.* cuimid, 'stone' (?). Can cuimne here be for cuimde? [3] Lit., 'shower.' [4] Lit., 'their drink of thirst and of parchedness.' iotha, gen. iothan, 'thirst.' N.B.—oig, O. Ir. acc. of deoch.

high-tide mark, upon which the boats were beached. (5°) *Sic* MS. (6°) fearcolaman: for this feature in old Irish buildings, cf. Joyce, "Social History," vol. II., p. 35.

mhaighiugh uile aidh d'ionnroighidh na bhuidhne, 7 do ghabadar doighi na bhuidhne da gach áird (1) impe. Ódochonnaic [Ana]dal Eachach mac Ri[gh] Conchenn cona chin céd Conchennach, tángadar amach 7 tugadar áidh mór [ar m]uintir, Nabgadoin; 7 do chuireadar a raon (2°) maidhm 7 moirtheichidh uile iad o'n mbhuidhin go hairm a raibe Nabgadon; 7 tángadar irin mbhuidhin cédna iarsin 7 do ibeadar a noigh éadtra. Iarsin do ghres (3°) Nabgadon a muintir dochum na bhuidhne go h-aclaim 7 tángadar da gach aird di, 7 do gháireadar impe; 7 táinic Fergus amach 7 Muireadach Meregach aidh 7 do chuireadar áidh mór ar na fluaghaibh gur fraomeadh ar gach leth o'n mbhuidhin iad, 7 tángadar irin mbhuidhin 7 do furbeadar ina n-ionadaibh fén aidh. Is annsin adubairt Nabgadon: "Éirigh duinn," ar sé, "7 loiscthi an bhuidhen im chennaibh fuil innte do fluaghaibh." Táinic dúnn mór do macaomhaibh Rioghna h-Alban d'ionnroighidh na bhuidhne 7 do dhubhracadar do faighibh teneadh an bhuidhin. Tángadar amach annsin dá mhac Ri[gh] Connacht .i. Ailill Teóra Gaoth 7 Ailill Teóra Chuoc, 7 do rónrad corcair mór amuigh, 7 tángadar irin mbhuidhin iar sin, 7 do chuir sin roct mór ar lucht na h-Alban uile. "Ni chualamar iomrádh bhfuil n-Éireann ina n-engnamh roimhe ro fiamh," ar Nabgadon.

XXXVII.

Agus táinic cath mór d'ionnroighidh na bhuidhne 7 do fhóbradar doighi na bhuidhne do bhfreith. Táinic Fergus 7 Muireadhach Meregach amach aidh, 7 tuccadar a noer sirin mbhuidhin, 7 do chuireadar a raibe 'na timchill uile a raen maidhm noco ránga dar a cortadh, (4°) 7 tángadar irin

(1°) Cf. Burns, "Of all the *airts* the wind doth blow." (2°) O. Ir., roen, 'a way, a road.' (3°) do ghres: O. Ir. grasim, 'urge, incite,' 3rd sg. pret., ro gress; later gressim, 3rd sg. pret., ro gress, do gres. (4°) cortadh: cf. costud, 'halting, staying' (Stokes, "Tog. Troi."), 'checking'

the hostel and pressed on every side round the doors of the hostel. When Anadhal Euchtach,[1] son of the king of the Conchenns, and his three hundred Conchenns saw that, they came out and wreaked great slaughter on Nabgodon's followers, and routed and put them all to flight from the hostel towards where Nabgodon was ; and they came afterwards back to the same hostel and drank their drink to quench their thirst. Then Nabgodon quickly urged on his people towards the hostel, and they rushed on it from every point, and shouted round it. Fergus and Muiredhach Mergach again came out and wreaked great slaughter on the hosts, so that they were beaten on every side of the hostel ; and they (Fergus, &c.) came back to the hostel and resumed their own places again. Then Nabgodon said: "Let us go," said he, "and burn the hostel over the heads of the hosts that are in it." A great swarm of the warriors of the king of Uardha approached the hostel, and they shot fiery darts at the hostel. Then the two sons of the king of Connaught, Ailill Teora Gaoth and Ailill Teora Crioch, came out and made a great heap of slain outside, and came back afterwards to the hostel, and that put a full stop[3] to all the people of Uardha. "We never before heard the men of Ireland boasting about their dexterity in arms," said Nabgodon.

XXXVII.

A great band approached the hostel and tried to break in the door of the hostel. Fergus and Muiredhach Mergach sallied out again, and went to the left of the hostel and routed all that were round it till they reached their halting-place.[4] They came into the hostel afterwards, and not long[5]

[1] *I.e.*, 'active.' [2] Lit., 'sat in.' [3] Lit., 'silence.' [4] Or 'till they received a check.' [5] Or 'scarcely (had they taken . . . when).'

(Meyer) : cf. also coɼcuo, 'to steady,' "C. M. Rath," 182. N.B. coɼcuo, 'demeanour'; coɼcao, 'to taste' (*vide* Hend., "Fl. Bric.," Irish Texts Soc., p. lxiii). For further reference to this word, *vide* Additional Notes.

mbruiġin iar sin 7 ní mó[r] go siaimic dóib a ndeoch d'ibe anuasl do ġairedar na sluaġa aiss sa'n m-bruiġin. Táinic amach annsin Cuscenn corcaraċ mac Feiccusa Fairrce 7 Cairbre Congancnesaċ mac Cairbre Crum; 7 tus fear dib a cle sin mbruiġin 7 fer ele a der, 7 do fergadar a ecomlann timċill na bruiġne gur dicuimsiot na sluaiġ uile uaidi; 7 ní tainic leó act a n-asma do tógbáil in tan tángadar na sluaiġ assi docum na bruiġne. Ro éruiġ Fergus 7 Muinedach Mergaċ amach assi, 7 ger' lionmar na slóiġ do dicuimsiot o'n mbruiġin uile iad go lár na n-allmarach, 7 tángadar isin [mbruiġin] tri lár an cada d'a n-aimdeóin 7 do tógaib Muinedaċ a iolaċ corcair os áird annsin. Is annsin adubairt Nadgadon: "Ar é [céd?] eccraid (1°) téd mo sluaġsa," ar se, "a brathad an trluaiġ atá sin mbruiġin 7 erġid uile, a mogaide!" [ar sé,] "go mbrisiom an bruiġin, uair ní fuiráil dunn (2°) uile teaċt da h-ionnsoiġe." Tángadar na sluaiġ [uile 'r] an mbruiġin annsin 7 do ġairedar da ġaċ áird 7 da ġaċ airdenn di, 7 do dusedar [teimid ar] ġaċ áird innte. Ro escedar tri comaltada (3°) Congail amaċ annsin .i. Mesme, Semne [7 Laċ]airne, 7 tángadar tar dorus deiscertaċ na bruiġne amaċ 7 do muċrad na tent[ide] tendala 7 do maidrad luċt a n-adnaid, 7 tuccrad a ndeis sin mbruiġin ar a haidle 7 [nis]gabaid sin nogo siángadar an dorus céna, 7 is do seandaib (4°) a sleġ 7 d'faobraib claidiom gur dusisiot na sluaiġ 'san mbruiġin iad, 7 siobenrad na h-allmaraiġ go borb sin mbruiġin gur bristiot doisi na bruiġne gur buaidesristiot ól 7 aoibnes um luċt na caṫraċ; 7 sus[rat] ar an oided sin go fuaded fuiseadair nogo ttáinic lá cona lánsoillsi ar n-a maraċ. Agus [nuair] tainic an lá adubairt Congal: "Eisseid, a

(1°) Eccraid: *leg.* decraid, 'difficulty, strait'; ecraide means 'hostility.' (2°) Lit. 'it is not too much for us.' fuiráil = fur-óil, 'over-much,' fuirail .i. imurcsa, O'Dav. Gloss. (3°) comaltada,

after taking their drink the hosts again shouted round the hostel. Criomhtann the Valorous, son of Fergus Fairge, and Cairbre Congancnesach, son of Cairbre Crom, then came out, and one of them went to the right of the hostel and the other to the left, and they fought round the hostel and drove off from it all the hosts. They had only put up their arms when the hosts again came to the hostel. Fergus and Muiredach Mergach went out again, and, numerous though the hosts were, they drove them all back from the hostel into the midst of the foreigners, and they returned into the hostel right through the forces despite the latter, and Muiredhach raised aloft then his shout of triumph. Then Nabgodon said: "That is the first disaster my hosts met with," said he, "from the hosts in the hostel, and let you all go, O princes!" [said he] "till we overthrow the hostel, for we must all advance against it."

All the hosts then came to the hostel, and shouted on all sides of it and from all points of it, and they set fire to every part of it. The three foster-brothers of Conghal, Merne, Semne, and Lathairne, then went out, and passed through the southern door of the hostel, and they extinguished the lighted torches,[1] and slew those who lit them. They went afterwards to the left of the hostel, and they were not resisted till they reached the same door, and it is at the points of their spears and with the edges of their swords the hosts drove them into the hostel. The foreigners attacked the hostel bravely, and broke the doors of the hostel, and troubled the drinking and pleasuring of the inhabitants of the 'cathir,' and they passed the night in threatening and vigilant fashion till day with its clear light came on the morrow. When the day came, Conghal said: "Rise, O men," said he, "and seize your arms

[1] ᴛeᴎᴅᵃl, 'fire-brand.'

'foster-brothers'; coᴍ̇ᴅᵃlᴛᵃᴅᵃ, 'foster-sons.' (4°) *I.e.* Mod. Ir. ꝑᴎᴎ, 'a point'; O. Ir. ꝑeᴎᴅ also means 'spear.'

fíora," ar sé, "7 gabaid bar n-arma 7 tabraid bar n-aighe a[ir] doirrib na bruighne." Ir annsin dogabad leóran sceć (1°) d'a sciathaćaib 7 sleġa d'a n-aidhenaib gur [ċnoc]nuigh an bruighion uile go h-aiġmheil aċgaib uair ní riabhe bruighion riam dob' ionnann do'n bruigh[in] sin o'n ċnoċnuġad tuccadar na caća ceċtarda fuirre. Ir ann sin do éirigh Fergus 7 do gab a arma 7 táinic amaċ ar in mbruighin, 7 tucc a aġaid ar na sluaġoibh, 7 an áit ba tiġe (2°) do na sluaġoibh ar ann do ionnsoigh Fergus ieo (3°) 7 do sinne slighe rámhleaḋ trierna sluaġoibh. Ir ann sin táinic Congal amaċ 7 do ċóngh a ċaṫ a n-aġaid na n-allmharaċ cona mergeḋuibh áille iomḋa iolḋaṫaća or a cceanḋaibh. Oḋconnaic Ri na hUlaḋ sin, do ċóngh a ċath 7 do sinne leibionn do sciaṫoibh allaṫa allmharḋa ina uiṫiṁċill. Agus ódconnaic cáċ a ċéle do meabhaiḋ (4°) bloscbém boḋba do na caṫaibh i cceann a ċéle 7 tuccaḋ fiara áiġ 7 ionġuile eaṫarro 7 doḃeir cać díb a beinn ċaṫa (5°) a caṫ ar oile. Táinic Fergus annsin 7 do seiḋigh [sé] sligiḋ mileaḋ i ccaṫ na n-allmharaċ. Ir annsin airmiḋtear céḋfeicc Fergusa do ṫeaċt aniar.

XXXVIII.

Táinic Anaḋal mac Ri[g] Concenn cona ṫri ċéḋ conceanḋaċ fo'n ccaṫ, 7 do léccred a n-anala tentiḋe fa na sluaġoibh 7 roḃen beinn ċaṫa ar an ccaṫ 7 tuccsat scaoileaḋ 7 scannradh ar na cathaibh. Ir ann sin do éirigh Lonnar 7 Luaiṫfeicc Nabgadoin 7 do ionnsoigh fa sluaġoibh Congail, 7 mor gab caṫ no comlann sin, 7 tucc d'a uid gur b' fada uaḋa foirbthi 7 ba cuma leis (6°) bár d'faġáil (7°)

(1°) sceć, *sic* MS. sciaṫa = ordinary *nom.* or *acc. pl.* (2°) tiġe, comparative of tiuġ, 'thick.' (3°) *I. e.* iad. (4°) do meabhaiḋ: lit., 'burst forth.' (5°) *I. e.* beinn ċaṫa, 'gap of battle': cf. beanna baoġail, 'gap of danger.' (6°) *I. e.* leis. (7°) d'faġbáil.

and face towards the doors of the hostel." Then their shields were taken from their shield-straps, and their spears from their rests,[1] so that the whole hostel shook fearfully and violently, for never was there a hostel like that hostel through the shaking the armies on both sides gave it. Then Fergus rose, and took his arms, and came out of the hostel, and turned towards the hosts ; and the place where the hosts were thickest there it was Fergus approached them, and he cut a warrior-path through the hosts. Then Conghal came out, and drew up his forces with their numerous and many-coloured beautiful standards above their heads in front of the foreigners. When the king of Uardha saw that, he drew up his forces and made a palisade of strong, gigantic shields round them ; and when they saw one another, inimical ringing-strokes resounded from the two armies upon one another, and martial and valorous interchanges[2] passed between them, and each of them cut his battle-gap in the other's army. Fergus then came and cut a warrior's path in the foreigner's army. Then it is related Fergus was, for the first time, ever angered.[3]

XXXVIII.

Anadhal, son of the king of the Conchenns, with his three hundred Conchenns came to the attack, and they breathed their fiery breaths among the hosts, and he cut a battle-gap in the army; and they scattered and scared the battalions. Then the wrath and quick anger of Nabgodon arose, and he turned towards the hosts of Conghal, and neither in battle nor contest was he resisted ; and he noticed[4] that assistance was far from them, and he cared not about dying provided his glory

[1] The hanging of his spear and shield over his head served, amongst other purposes, that of marking the warrior's place in the drinking-hall. [2] Lit., 'showers of bravery and of valour.' [3] Lit., 'the first anger of Fergus is mentioned to have come.' [4] Lit., 'he took to his heed.'

acht go maiṁ a blad do bunad; 7 fuce fuadar fiogda fo-naiṁoige mar a fairbe Congal irin cat, 7 do comfuicfiot na cuiread fe cele. Doig amh ba comfiac da cuiad frin 7 ba leogaire da leoman 7 ba mire da madgaman 7 ba daracht da dam noileann, 7 niofi fuluing neac beit i ccomfoccur doib eoh triocad troigead (1°) ar gach leat le cruadact a ccomlann 7 re h-iomfoicci [a n-]anala 7 dobadar irin ccomriac frin o foillri na mairne muice guri deined do'n lo. Ro éirig feaficc 7 neiṁnige Nabgadoin tar Congal annfin; 7 ar aṁlaid badar 7 aor dana 7 airfitid, mna 7 macaoiṁ na cathach uile aga ccomfecem a ccomfoccur doib; 7 dobi bruicne ann fos, 7 doconnaic fé Congal aga fofuiach, fo fcfiech bruicne or cionn na cathach conach fairbe d'Ulltaib uile énduine nafi fech fain; 7 adbert: "Oit do coll nadbair a Congail!" ar bruicne, "uair ir aire do ionnarb feaficcur mac Leoe a h-Ulltaib tú re méd do metacta 7 do milaocuir, 7 ir aire benfar Nabgadoin do cend diot 7 béfar do mnaoi uait." Ir annfin tainic a neart féin 7 a cumacta do Congal, 7 cuig béim naiṁoige do Nabgadoin gufi dluig a fcíad go fgeamaigmar 7 dofad(2°) an t-aitbém dó gufi ben a cenn d'a coluinn, 7 do gab an cenn ina láim 7 do comaoid a briadnuire an tfluaig uile é; ionnur gufi muig ar lucht na h-Alpa uile anorin, 7 dobad comang a cconaifi teichid muna decoir irin faifge 7 gufibo tiug an t-ár ar láthair an catha dobú tige ifna h-aifeirid é ar frocfom a long do na laochaib; ionnur gufi cuitead fluaig na h-Alpa uile le Congal cona muintir, 7 do finnead [cairn] d'a cceannaib 7 duma d'a n-eduigib anorin 7 tucad a corcair go Congal, 7 gid iad [muin]tir Congail ann fos dob' iomda a n-earbada 7 doba creuctach a cuiread 7 dobi Congal

(1°) troigead, gen. pl. of troig, 'a foot.' (2°) O. Ir. dofat, 'he gave'; 3rd sg. perf. of do-beir, 'gives.'

endured. He made a royal and most fierce onslaught on the place where Conghal was in the battle, and the warriors fought together. For that was, indeed, a combat of two warriors, and it was the mangling of two lions and the madness of two bears and the rage of two huge stags; and no one could endure being near them for within the space of thirty feet on every side through the bravery of their fighting and the proximity of their breaths; and they were at that fight from dawn of the early morning till close of day. The anger and hatred of Nabgodon were stirred against Conghal then, and they were in this wise—the scientists and entertainers, the women and youths of the whole 'cathir' were watching them near at hand. Bricne was also there, and when he saw Conghal pressed hard (?), he shouted over the 'cathir' so that there was not one of all the Ultonians that did not look at him, and he said: "On you is your dire destruction[1]! O Conghal!" said Bricne, "for it was through the greatness of thy cowardliness and unmanliness that Fergus mac Lede banished you from Ulster, and on that account Nabgodon will cut your head off, and will take your betrothed from you." Then his strength and his powers came back to Conghal, and he made a fierce stroke at Nabgodon so that he slit his shield fiercely (?)[2]; and he struck him again so that he cut off his head from his body, and taking the head in his hand, he vaunted it before the whole host; so that the people of Uardha were defeated there,[3] and their way of escape was narrow save by their going into the sea. If the slaughter was thick in the midst of the battle, it was thicker in the bays when the warriors reached their ships; and thus fell all the hosts of Uardha by Conghal and his people. They made a cairn of their heads and a mound of their trappings, and Conghal received the victory; and though his people were still there, their losses were many, and his warriors were wounded and

[1] Lit., 'violation.' [2] ꝼɡeaṁaıɡmaꝑ, 'fiercely' (?). Cf. ꝼceaṁ, 'bark,' 'yelp,' 'growl,' and derivatives (Dinneen, "Dict."). [3] Lit., 'so that he defeated.'

[fém] 'na ċleuċtnuġaḋ co mór. Táinic Ri Donn 7 a ingen .i. Tairi Caiḃġeal d'feachaint [Congail. T]ucc an ingen láim tair bliaġoin dó 7 do ġab ag feuchaint a ċneaḋ 7 a ċleuċt [7 do ġ]ab ag feuċaint cinn Nabgodoin. "Is fiaġóa an cennsa," ar sí, "7 ar maiṫ linn [i] n-euccmuis a anma 7 ar maiṫ d'Ulltaiḃ fór beiṫ mar atá 7 is cuma [liom] aga fiaḋ"; 7 robeist an laoi :—

[Mór a]n ceno úo irin ccnoc!
Anba a n-oesna d'ar n-olc!
Doinne mór d'ulc ar nuair,
Nabgodon mór mac Iosuaiḋ!
[Nabgo]don táinic a tuaiḋ,
Ri na h-Uarḃa go lion sluaiġ;
Congal doben a ċenn de,
[S]innsear cloinne Ruḋruiḋe
[Siḋea]ḋ tángadar ale
Cugainn go cuan Racruinne,
Ar fesir dóiḃ 'na beiṫ ag ól,
Mar do ċuirsiom an caṫ mór.

Mor.

XXXIX.

Tángadar anonn irin mbruiġin ar a h-aiṫle 7 do cuireaḋ a ngruaidán gloiniḋe iad 7 a tiġṫiḃ fionna fairsiongha fíoruiḋe; 7 tuccaḋ leġa d'a leiġer 7 doḃádar caoiċoir ar mír (1°) a nounaḋ Ri Duind mar sin; 7 ba maiṫ an muintear aga fiaḃadar 7 ar maiṫ do ċaiṫeadar iad; 7 ó tainic doiḃ a leiġer 7 a mbeiṫ in-fiuḃail 7 an fleaḋ mór 7 an banais sin do ċaiṫeṁ, arubairt Ri Donn: "Maiṫ, a Congail," ar sé, "bes do mnaoi let 7 iasir sén fearann ar elandaiḃ Ruḋruiḋe ói uair ni h-áil liomsa Ulltaiḃ do beiṫ ina mbroḋ-bhaiḃ dam uimpe." "Ni biaid sois," ar Congal, "acṫ teiġhid Anġoċa mac Anluin 7 Bruicne mac Caibhre go h-Eamain Macha 7 iasruid fesonn dámsa dom' mnaoi ar Fescur mac Leoe 7 ar maiṫiḃ Ulaḋ 7 oingeubadsa mo ċoccaḋ 7

(1°) caoiċoir ar mír: the full moon divides the month into two parts, and this division the Irish followed; hence the division into fifteen days, caoiċoir. *Vide* Loth, "L'Année Celtique," in the *Revue Celtique*, April, 1904.

Conghal himself was severely wounded. King Donn and his daughter, Taisi Taoibhgeal, came to see Conghal. The girl placed her arm round his neck, and she examined his wounds and injuries, and looked upon the head of Nabgodon. "Royal is this head," said she, "and glad we are that it is not alive,[1] and glad also are the Ultonians that it is so, and I mind not saying so"; and she recited the poem:—

Great is yonder head on the hill!
Great the evil it wrought us!
Great evil he wrought betimes,
Nabgodon, the great, son of Ioruadh!
Nabgodon came from the north,
The king of Uardha with all his power,
Conghal cut off his head,
The elder of the Clann Rury;
Though they came hither
To us to Rathlin's harbour,
Better for them than drinking,
The manner he waged the great fight.

XXXIX.

They came into the hostel thereafter, and they were conducted into their glass sun-bower, as well as into their fair capacious bright booths, and physicians were appointed to heal them, and they were a fortnight and a month in the dun of king Donn. The people they were with were good, and good was the time they passed with them, and when they were healed and able to walk, and the great feast and marriage ceremony finished, king Donn said: "Well, Conghal," said he, "take your wife with you, and seek yourself a territory from the Clann Rury for her, for I do not like to have the Ultonians my enemies on her account." "They shall not be, indeed," said Conghal, "but let Angotha, son of Anlun,[2] and Bricne mac Cairbhre go to Eamain Macha, and seek a territory for me for my wife from Fergus mac Lede and the chiefs of Ulster, and I shall withhold

[1] ı n-euccmuıṙ a anma: lit., 'in the absence of his soul.' Cf. *is marb in corp i nd-écmais in anma*, 'the body is dead in the absence of the soul' ("Passions and Hom." from L. Br., 8384). [2] MS. has Anġoča mac Lum.

coccaḋ Feiccuiṙa mic Roiṙa ṡíḃṙiom ṫ'a ċionn." Táṅgaḋaṙ-ṙan ṡiompa iaṙṙin ṡo h-Emoin, 7 aṙ taoiṙca ṙáṅgaḋaṙ a ṙceula ṡo h-Emoin maṙ iaḋ féin, uaiṙ ba baiṫ leó uile an caṫ ṙin ṫo ḃuṙ Conġal aṙ luċt na h-Uaiṙḋa ṙe céṫċinnṙeaḋal a ċoccaiḋ 7 ṫo ṙeiaḋ ráilte ṙiu aġ na ṙioġuiḃ ṙin 7 ṫo ṙiaṙaiġeḋaṙ ṙceula an ċaṫa ṙin ṫíoḃ 7 ṫo innṙeḋaṙ ṙin ṫóiḃ uile. "Cṙéṫ ima ṫṫaṅgaḃaiṙṙ annṙo?" aṙ maiṫe Ulaḋ. "[Ṫ']iaṙṙiaiṫ ḟeṙoinn oṙuiḃṙi táṅgamaṙ ṫo ṁnaoi Conġail," aṙ ṙiaḋ, ".i. ṫ'iṅġin Ri[ġ] Ḋuinn 7 ṫiṅgeuḃaiṫ Conġal a ċoccaḋ féin 7 coccaḋ Feiccuiṙa mic Roiṙa ṫ'Ulltaiḃ ṫ'a ċionn." "Ticciṫ Conġal féin a n-Émnn," aṙ Feiṙgus mac Leṫe, "7 ó ṫo ġeall a ċoccaḋ ṫo ṫionġḃáil ṫ'Ulltoiḃ ṫoḃeuiṙa iuġe n-Ulaḋ ṫó, uaiṙ aṙ ṙine 7 aṙ uaiṙle é ima miṙi." "Ni ġeuḃaṙan ṙin," aṙ Aṅgoċa, "uaiṙ ṫuġ ṫ'a ḃṙeṫiṙ naċ ġeuḃḃaiḋ iuġe n-Ulaḋ no ġo ccoiṙeonaiḋ Riġe n-Éṙeann aṙ ṫuṙ." "Maiḋ é ṙin aṫuḃaiṙṫṙion," aṙ Feiccuṙ mac Leṫe, "ṫoḃeuiṙa ṙonn maiṫ ṫ'a ṁnaoiṙṙion." "Cia an ṙeiaṫ ṙin?" aṙ iaṫaṙan. "In ṫṙiaḋaṫ céṫ aṙ coiṁḟoiġṙi ṫ'Feiṙann a h-aṫaiṙ féin," aṙ Feiccuṙ. "Aṙ cuma ṫuiṙi ṫo ṫaḃaiṙṫ ṫó," aṙ Ḃṙiene, "uaiṙ ṫo ḃiaḋ iuġe n-Ulaḋ aṫ' ḟeġmuiṙ aċt muna ṫṫuġṫa ṙin uaiṫ." "Ḋamaḋ é ṙin bu áil leiṙṙion," aṙ Feiccuṙ, "ṫoġeuḃa uaimṙi ġan imṙeṙoin é." Iṙ annṙin táṅgaḋaṙ na ṫeaċṫa ṫ'ionnṙoiġiḋ Conġail ṡo ṫeaċ Ri Ḋuinn. Ḋo ṙiaṙaiġ Feiccuṙ ṙceula ṫóiḃ, an ḃṙuaiḋaḋaṙ an ṙeaṙaiṫ ṫo ċuaḋaṙ ṫ'iaṙṙiaiṫ. "Ṙuaṙamaṙ," aṙ ṙiaḋ, "7 ṫoḃeuiṙa Feiccuṙ mac Leṫe iuġe n-Ulaḋ ṫuiṙi ḋamaḋ áil leaṫ 7 ṫuġ an ṫṙiaḋa céṫ aṙ neṙa ṫ'Feiṙann a h-aṫaiṙ ṫoṫ' ṁnaoi ṡo Ḋún Soḃaiṙce"; 7 ṫoḃa maiṫ le Conġal ṙin 7 ṫo ċuiṙi Ri Ḋonn a iṅġen 7 maiṫiom iomḋa lé aṙ in ṫṙiaḋaḋ céṫ ṙin, 7 ṫo ṙinneaḋ Ḋún aiceṙi ann .i. Ḋún Taiṙi 7 Ḋún Taiṙi ainm na ṙienna i ṙiaiḃe ṙóṙ.

[1] Lit., 'welcome was made for them.' [2] MS., Fergus; but evidently this is a scribal slip for 'Conghal.' [3] The territory of father and daughter would therefore stretch along the Antrim coast from Knocklayd to Dunseverick.

my own attack and the attack of Fergus mac Rosa from them in return for it." They came on thereafter to Eamain, and news of them reached Eamain quicker than they themselves ; for they all were glad of the battle Conghal won over the people of Uardha on his entering on war. They were welcomed[1] by those kings, and they asked them about the battle, and they told them all about it. "Why did you come here?" said the princes of Ulster. "We came to seek a territory from you for the wife of Conghal," said they ; "that is, for the daughter of king Donn, and Conghal will withhold his own attack and the attack of Fergus mac Rosa from the Ultonians in return for it." "Let Conghal himself come to Ireland," said Fergus mac Lede; "and since he undertakes to withhold his attack from the Ultonians, I shall give the kingdom of Ulster to him, for he is older and nobler than I." "He will not take that," said Angotha; "for he swore he would not take the kingdom of Ulster till he should contest the kingship of Ireland first." "If that is what he said," said Fergus mac Lede, "I shall give a good estate to his wife." "What territory is that?" said they. "The cantred nearest the territory of her own father," said Fergus. "It matters not your giving it to him," said Bricne, "for you shall be deprived of your kingdom of Ulster if you give not that." "If that is what he would like," said Fergus, "he shall get it from me without dispute."

Then the ambassadors came to Conghal to the house of king Donn. Conghal[2] asked their tidings, whether they had got the territory they went to seek. "We did," said they, "and Fergus mac Lede will give the kingdom of Ulster to you if you wish, and he gave the cantred nearest her father's territory to your wife as far as Dunseverick.[3]" Conghal liked that. King Donn sent his daughter with much treasure to that cantred; and she had a dun erected there, viz., Dun Taisi, and Dun Taisi is the name henceforth of the district in which it was.

An treas Cuid.

XL.

Iomḋura Conġail innisteap ronn sséal oile. Aoubaipt se n-a muintip a ḋoblaċ do ḋóiuġaḋ 7 dul d'ionnsoiġiḋ Loċlann. Do ġluaisiodap siompa ap muip 7 ap mórsaipsiġe 7 sioba síoġḋa an coblaċ sin Conġail 7 sioba mór leó a meanma 7 a meisneaċ ag dul d'ionnsoiġiḋ Loċlonn 7 ar é dobú sig Loċlann in tansin .i. Aṁlaoi mac Scoinne 7 is ann doḃí a ḋunaḋ a noercleit Loċlann .i. ag Eassuiḋe. Ar is in uair 7 aimsir doḃí Ri L[oċlann] ap múr a ḃaile 7 a ḋíaoí ina sassaḋ .i. Fergena file; 7 aoconncadap in lo[ingeap] lánṁor d'a n-ionnsoiġiḋ 7 na siuil ilḃreaca iongantaċa uaisliḃ. "Is a[ḋ]ḃ[al an] coblaċ úd aoċiamuid, a Fergena," ap Ri Loċlann, "7 an tradaiḋ aiṫne forro?" ["Doberim]se (1°) aiṫne forro," ap Feargena, "ar é coblaċ Conġail Cláiringnig mic Ruḋraiḋ é 7 [is leis] do ṫuit Nabgadon mac Iosuaiḋ, sí na h-Aisḋa." "Cia in sluaġ atá 'na sassaḋ?" [ap sí] Loċlonn. "Ni ṫáinic a h-Éirinn amaċ suaṁ mac sioġ ar feadsi muintire nar é," ap [Fergena,] "uair atáid da mac sí[ġ] (2°) Connaċt ina socair ann .i. Aillil Teora Gaoṫ 7 Aillil Teora C[síoċ], 7 mac si[ġ] Alban 7 mac si[ġ] Laiġen 7 mac si[ġ] Concend ap n-a n-ionnarḃaḋ ar a ecsíoċaiḃ féin 7 neoċ ar fesir maid (3°) sin uile .i. Fergus mac Roga, sigṁileaḋ Éireann 7 macusiaiḋe (4°) Éireann ó sin ale"; 7 aoubradap in laoi and:—

A Feargena ar Aluinn an dream
Táinic a h-iaṫ Éireand;

(1°) MS. defective. (2°) Ri, si[ġ]: the gen. of si is sig. In our MS. the forms are confused: we have as gen., si, sig, sioġ. (3°) maid: pl. form of ma, iona. (4°) *sic* MS.

PART III.

XL.

As to Conghal there is here narrated another story.[1] He told his people to fit out his fleet and go to Lochlann. They journeyed over sea and ocean; and regal was the fleet of Conghal, and great-minded and great-spirited were they going to Lochlann. The king of Lochlann at that time was Amlaff,[2] son of Scoinne, and his 'dun' was in the south of Lochlann, viz., at Eassuidhe. Just then the king of Lochlann was on the wall of his town, and his druid Fergna, the poet, with him; and they saw the very big fleet approaching and the very bright wondrous sails above it. "Dreadful is that fleet we see, O Fergna," said the king of Lochlann; "and do you know them, O Fergna?" "I know them," said Fergna, "it is the fleet of Conghal Cláiringhneach mac Rudhraighe, and it is by him fell Nabgodon mac Ioruaidh, king of Uardha." "What host is with him?" said the king of Lochlann. "There never came out of Ireland a king's son with a better following than his,[3]" said Fergna, "for there are with him the two sons of the king of Connaught, Ailill Teora Gaoth and Ailill Teora Crioch, and the son of the king of Scotland, and the son of the king of Leinster, and the son of the king of the Conchenns, who are being banished from their own countries, and one who is better than them all, Fergus mac Rosa, the royal champion of Ireland, and the warriors of Ireland furthermore"; and they recited the poem:—

O Fergna! fine the people
Who came from Ireland.

---

[1] In Part III. we have narrated the martial exploits of Conghal over sea. [2] Amlaff is quite a common name in early Irish post-Norse genealogies, and is to be found in the surname, MacAuliffe. [3] Lit., 'it is better of following than he.'

Noċa (1°) nfaca mire ábur
Sluag do biaḋ fo a ccormuiliur;
Cionnur atáid fiad na fir?
Inad croda na curaiḋ
Mar tiagad i ceenn ca[ċa]?
Caidé anmanna a n-árdflaċa?
Congal cláiringneaċ, an rí!
Mac mogda do Ruḋraiḋi!
Fearfecur mac Rofa, feim ngle!
'S an da Ailill oirdnide,
Trí mic Tadairne na tfer,
Leó adaoċrat laoiċ d'a luaiṫ-fleaf
In tfiar ele ar calma i cclí (2°)
Mac Fionntuin mic Ruḋraiḋi.
Anaḋal Euċtaċ ar nuair
Rí Coincend an ċoccaiḋ ċruaiḋ
Cairbre na ccleṫ ir na ceaf[fo],
Mac rí[g] Mide na mórfeaḋ;
Cionnur atáid féin na fir
Im gniomaiḃ gaile ir gairdiḋ?
Anad blaṫ Fergufa a mblaḋ?
An abra (3°) fiom, a Fearfena.

A Fearfena.

XLI.

Ir andfin adubairt Fergfena le rí[g] Loclann: "Fergfa fáilte fiurfo go fuilbir," ar fé, "7 déna maiṫ olla, uair gé mad amluiḋ do beṫea a bfeuccmuir do fiġe do ċoiredn-daoir fúd fiġe duit 7 gid co[gad] (4°) do beiṫ oir do dingeubadaoir diot é." "Dogeubadfan maiṫ agamfa dé fin," ar rí Loclonn. Dogabadarfan acorfaid (5°) ifin ccalad annfin, 7 do gabadar a n-aima u[mfa], 7 dorindfat crid comdaingean caṫa diob, 7 táinic in Rí ma ccomdáil 7 fergair fáilte fiú, 7 adubairt an laoi and:—

Mocén duit, a Conguil ċrúaiḋ!
Táinic a h-Érinn go mbúaiḋ,
Do geubairfi fáilte de
Agamfa 'r ag beberre.

(1°) noċa: hence the neg. part. ċa of the modern Ulster dialect. (2°) cli, 'heart': cf. Trí biorr-gaoiṫe (Atk.), ceilg-mana na cli. (3°) abra: apparently is 2nd sg. pres. (4°) MS. defective. (5°) acorfaid: *vide* note 4°, p. 86.

I myself never saw in this life
A host like them.
How are these men?
Are the warriors brave
As they go to battle?
What are the names of the high princes?
Conghal Cláiringhneach, the king,
The royal son of Rudhraighe!
Fergus mac Rosa, bright his career,[1]
And the two Ailills, the eminent!
The three sons of Tabhairne of the conflicts;
Heroes shall fall by them through their swift attack.
The other three, brave of heart!
The son of Fionntan mac Rudhraighe,
Anadhal Euchtach,[2] moreover,
The king of the Conchenns of the hard combat,
Cairbre of the feats and of the arts,
Son of the king of Meath of the great arts;
How are these same men
As regards deeds of daring and valour?
Does Fergus' glory endure?
Do you tell me, O Fergna.

XLI.

Then Fergna said to the king of Lochlann: "Give[3] those yonder pleasant welcome," said he, "and treat them well; for even were you absent from your kingdom, they would defend it for you, and whatever [attack] troubled you, they would ward it from you." "They shall be treated well by me on that account," said the king of Lochlann. They then anchored on the beach, and took up their arms, and made of them a strong battle-pen. The king came to meet them, and welcomed them, and recited the poem:—

Welcome, O brave Conghal!
Who came with victory from Ireland,
You shall find welcome
From me and Bebherre;

---

[1] Lit., 'bright career.' [2] *I.e.* 'active.' [3] Lit., 'make.'

Beirid ar í ar fearr do mnáib,
Agus Ailt, dearb an dáil!
Fearfaid fáilte fri uile
Eirir ri ar nodúnc.
Naoi mo mac, imlib floig!
Fear 'ga bfuigéi fáilte mór
Aneura riot, ir ní céal,
A Congail fada cad modéan.
mo.

Agus (1°) tángadar maithe Lochlonn uile ina n-aghaid 7 rofeirrad fáilte frú, 7 do folmuigead Gilmán in Ri[g] dóib, 7 do cuired Congal go maithib a muintire ann, 7 tuccad tige oiged do'n fianlach (2°) gairid ó rin amach; 7 do innesad gleire foilcthe 7 fothugte dóib uile.

XLII.

Ir annsin tuccad maithe Lochlann docum rig Lochlann, 7 adubairt riu: "cid dé bar ccómaile, a maithe Lochlann, ré Congal cona riogdamnaib?" ar sé. "Ar ed adeirmid ne," ar sisad, "an maith ar mo fédom (3°) do dénam air co nderngnam é 7 dénam gach maith ar féidir air fód." "Berid buaid 7 bennachtain, a maithe," ar Rí Lochlann, "ar cómaile degmuintire sin"; 7 ar ailaid dodúsrum 7 fled mor aige do maithib Lochlann 7 do tairben an fled do Congal 7 tus ar a cumur 7 ar a oirdnigad uile é. "Ared adeimsi," ar Congal, "a tabairt damsa 7 do maithib Lochlann." "A n-éntig le céle 7 maithe Lochland biar tú no i ttig let fén?" ar Rí Lochlonn. "An t-ionad a ccuirfem iul ar a céile ir ann bemid do'n churus," ar Congal; 7 tángadar a fluaigtead in Rig 7 tuccad an dara leith dé do maithib Lochlonn 7 in leith eile do Congal cona muintir. Agus (4°) do furó

(1°) MS. ec. (2°) MS. contraction fial-, *i.e.* fianlach, fiallach.
(3°) fédom, O. Ir. fétam, 1st pl. fut. of fétaim, 'I can.' (4°) MS., ec.

From Beiuda, best of women,
And Aralt, secure the meeting,
They shall welcome you all
Both king and gentlemen;[1]
Naoisi my son, on the skirts of hosts,[2]
One from whom you shall receive great welcome,
I shall tell you, and I shall not conceal,
O Conghal, beyond all, welcome!

And the chiefs of Lochlann all came to meet them and welcomed them, and the king's sun-bower was prepared for them, and in it were put Conghal and the chiefs of his people; and a splendid house was set apart for the valorous band from that out; and they prepared[3] choice head-baths and body-baths for them all.

XLII.

Then the chiefs of Lochlann came to the king of Lochlann, and he said to them: "What advice do you give, O chiefs of Lochlann, as to Conghal and his royal-stock?" said he. "We say," said they, "to have us treat him the best we can, and do you treat him also in the best possible fashion." "Success and blessing to you, O chiefs," said the king of Lochlann, "for that is the advice of a trusty people." It was so with him then that he had a feast ready for the chiefs of Lochlann; and he presented the feast to Conghal, and took upon himself the control and whole ordering of it. "I tell you," said Conghal, "to give it to me and the chiefs of Lochlann." "Whether shall you stay in one house with the chiefs of Lochlann or in a house by yourself?" said the king of Lochlann. "Where we shall make one another's acquaintance, there we shall be this time," said Conghal. They came into the king's house, and one half of it was given to the chiefs of Lochlann and the other half to Conghal and his people; and Conghal sat

[1] Lit., 'gentleman.' [2] A poetic cheville: we may take it as meaning, 'who wages war on the skirts of hosts.' [3] Lit., 'they made a preparation of.'

Congal ari sliocht an ingine 7 Fergus ari a láim deis 7 Muiredach Mergech [ari a] láim clí 7 do cuiredh Anadal mac ing Conchenn cona chú céd Conchenndach irin coc[la] femnid fa nesa do Congal; 7 do cuiredh Aillil Teoira Gaoth 7 Aillil Teoira Crích irin [cocla] femnid ele 7 Cruimthann mac Fergusa Fairge ina brathair 7 Cairbre Congancn[easach mac] Cairbre Cruim; 7 do cuiredh Meisse Semne 7 Lachtaine a brathair [Congail] (1°) 7 do fuid Fachtna Finn File 7 Bricne mac Cairbhre 7 Fiacha drai a briathruibe [Congail] 7 Fergusa. Suidiugad lethe Congail conuige sin.

XLIII.

Táinic Ri Lochlann irin slicht [tuaithe] do'n tig 7 do cuiredh ingiaithe Lochlonn ari a láim dess, 7 do cuiredh Naoisi [7 Ari]alt a dá mac irin cocla femnid 7 do cuiredh Bebeisse a bean ari a láim [chi]th 7 Beuda a ingen go lion a bantiachta irin cocla femnid eile; 7 do dáileadh sion 7 seimnidh ari na sluaghaibh 7 do gabadh duana 7 duthchonna [a]ca, 7 do chuir cách a n-aithentus ari a chéle do laochiaithe Lochlann 7 do chuaidhibh Congail; 7 do gabh Bricne ag dénam cuairta ag maithibh Lochlann 7 fuair maoine 7 [io]nmusa iomda ann 7 do fáidhedar fheis mor a mBricne. Táinic Bricne iarsin a briathruibe Beuda cona bantiacht. "Slán fosit, a Beuda," ari sé. "Cred ar áil let d'fagáil, (2°) a ollamh?" ari sí. "Ni feidir náid (3°) maoine iarsinn, a ingen," ari Bricne. "Cred oile iarsiai?" ari sí. "An é nach bfuil tusa, a ingen," ari Bricne, "cred do iomluaid Congal mac Rudiaithe a h-Emnn do'n dul so?" "Ni h-agamsa atáid a rúin," ari in ingen, "acht do chuala gusiab ari ionnsaighedh táinic." "Is fior sin," ari Bricne, "7 gidheadh atá adhbar eile ann." "Cred an t-adhbar sin?"

(1°) MS. defective. The insertion of the word Congail is tentative. (2°) fagáil: thus our MS. for the more etymological form fagbáil. (3°) naid, pl. form of na: cf. ina, inaid; -id represents 3rd pl. of copula.

on the side of the royal house, and Fergus on his right and Muiredach Mergach on his left, and Anadhal, son of the king of the Conchenns, with his three hundred Conchenns, was placed in the champion's seat next Conghal, and Ailill Teora Gaoth and Ailill Teora Crioch in the other champion's seat, and Criomhtann, son of Fergus Fairrge, with them, and Cairbre Conganchneasach, son of Cairbre Crom. Merne, Semhne, and Lathairne were placed with [Conghal], and Fachtna Finn File and Bricne, son of Cairbre, and Fraoch, the druid, sat in the presence of [Conghal] and Fergus. So far the seating of Conghal's half.

XLIII.

The king of Lochlann came to the northern side of the house, and the princes of Lochlann were placed on his right, and Naoisi and Aralt, his two sons, in the champion's seat, and Bebhere, his wife, was placed on his left, and Beiuda, his daughter, with all her female retinue, in the other champion's seat. Wine and mead were distributed amongst the hosts, and they had[1] songs and music, and the princes of Lochlann and the warriors of Conghal became acquainted[2] with one another; and Bricne approached the chiefs of Lochlann, and received treasure and much wealth, and they greatly esteemed Bricne. Bricne came afterwards to where Beiuda and her female retinue were. "Hail, Beiuda," said he. "What dost thou want, O ollamh?" said she. "I seek neither jewels nor wealth, O girl," said Bricne. "What else dost thou seek?" said she. "Do you not know, O girl," said Bricne, "why Conghal mac Rudhraighe journeyed from Ireland this time?" "His secrets are not in my keeping," said the girl, "but I heard he came because he was banished." "That is true," said Bricne, "yet there is another reason." "What is that

[1] Lit., 'singing.' Cf. beit ag gabáil amhrán, 'to be singing songs.'
[2] Lit., 'put their acquaintance on one another.'

ar an ingen. "Do ċuala do beiṫ a n-óige 7 a n-aontuma 7 nac bruil do fanuil do mnaib an domain 7 ar i sin ben dob'áil lairiom, ó deirceas féin do macoib mog an domain, 7 tug giad duit 7 ar dod' iarraid (1°) táimic do'n ċuirt." "Dia bragha (2°) san ṫamra 'n ċoibce iarrioim ar macoib mog ele an domain tig dom' iarraid faoidhed leis." "Cred an ċoibce sin?" ar Brecne. "Tri h-eoin ingine Cairpthinn Ċuirr," ar sí, "7 do [ċ]oideolaoir fir 7 mná na talman acht gid a n-éccomlann béoir ié ceól na [n-]én sin, 7 cuing ċaiḃuid Cirb 7 caṫḃarr Mergenmair, 7 noca ttáimic fir mogeubad ṫamra na neṫe sin 7 ni faoilim a ttreacht 7 beudra a n-aontuma go bragar uile iad." "Do geubairir sin, a ingen," ar Brecne, "uair ar aṁlaid atáid clanna Rudraide 7 an ni nac réduid daoine eile do ḋénam do[g]niomh ie h-eó n-acgoiud é 7 an comlann nac bréduid cuiraid do ḋénam do[g]nid clanna Rudraide é 7 fuaircéla Congal na certa sin"; 7 adubairt an laoi ann :—

A ingen nadcair (3°) céile!
A gnuir go ngile gréne!
Diongmala duit ar gad mod
Cur comramh[ac] (4°) mar Congal.
Gid maiṫ letra, a Brecne buain!
Congal mac Rudraide ruaid,
Noca carabra (5°) é tra
Nogo n-ioca mo certa (6°).
Caided na certa cuinge?
Go brionnam caide an doilge,
Noca ngnige (7°), colaid gal,
Act muna bragha Congal.
Tri h-eóin ingine Cairpthinn
Go cceól, tairbeanad claiḋbinn!

(1°) MS. dod' diarraid. For this form, diarraid (d'iarraid) for iarraid, cf. Father O'Leary's "Séadna," p. 7: nuair a buail duine bocht uime a (ag) d'iarraid déarca, 'when a poor man met him asking alms.' (2°) fagha, 3rd sg., pres. subj. of fagbaim, 'I get.' (3°) nad cair: nad = neg. rel. particle. (4°) comramhac: cf. Cat R. na Rioġ (Hogan), p. 84; fá ċoraid na ccuraid comramhac. (5°) carabra, 1st sg. conj. B. future of caraim, 'I love.' (6°) MS., certa. (7°) noca ngnige: fuige = 2nd sg. fut. of fagbaim, 'I get.'

reason?" said the girl. "He heard of your being unwedded and marriageable, and that there was not your peer amongst the women of the world, and that is the wife he would like, for he himself excels the sons of the kings of the world, and he fell in love with you,[1] and he came to seek you on this occasion." "If he finds for me the tribute I ask of the sons of the other kings of the world who come to seek me, I shall go with him." "What tribute is that?" said Bricne. "The three birds of the daughter of Cairtheann Corr," said she, "and the men and women of the earth would go to sleep, though they were in dire distress, through the music of these birds; and the yoke of Cearb's chariot, and the helmet of Miscenmas; and none have come who would give these things to me, and I do not think they shall, and I shall remain unmarried till I get every one of them." You shall get them, O girl," said Bricne; "for the Clann Rury are such that they would do in a very short space of time what others could not do at all; and the combat that warriors could not sustain the Clann Rury would; and Conghal will meet[2] these demands"; and he recited the poem :—

O girl who lovest not a lover,
O sun-bright countenance![3]
Fitting for you in every way
A brave warrior like Conghal;
Though you think well, O steadfast Bricne,
Of Conghal, son of Rudhraighe, the red!
I shall not love him, however,
Till he pays my demands.
What are the conditions?
Till we find what is the trouble,
You shall not get them through floods of valour!
Unless Conghal shall get them,
The three birds of the daughter of Cairtheann
With music, melodious[4] the display.

[1] Lit., 'he gave love to you.' [2] Lit., 'solve (these questions).' ꝑuaɼceóla, 3rd sg. fut. of ꝑuaɼglaim. On the origin of the root of this word, *vide* Atkinson, *Tri B. Gaoithe*, Appendix, p. xvi. It must be remembered that the 'ē' futures from which the mod. fut. in "eo" has developed is an analogical development from -ɡéna, redupl. fut., ꝺoɡniu, &c. [3] Lit., 'countenance with the brightness of the sun.' [4] *I.e.* ɕlaiċ, 'gentle'; binꝺ, binn, 'sweet.'

Ar cuing carpait Cirb gan gein
Agus catbarr Micrcenmeir,
Do geubarsa rin uile,
A ingen fionn folcbuide!
Gaca rrse, coonaig gal,
Do geuba uile, a ingen!
A ingen.

XLIV.

"C'áit a bruilid na neicde rin, a ingen," ar Bricne, "co noecmaoir d'a n-iarrraid?" "Atáid i ccaeraig Muirne baingaircedaig," ar sí. "C'áit a bruil an caeair rin?" ar Bricne. "Eirricidi d'a h-iarrraid róir," ar an ingen, "7 muna bragtar doir i eirricid sin, 7 muna bragaid diar eirricid ba dear, 7 muna bragtaoi ba dear i eirricid ba thuaid, 7 nariab mac maic daoib nogo bragtaoi d'eólur uaimri act rin." Ro einig Bricne iar rin 7 táinic a briadnuire Congail 7 Feirccura, 7 tug a cenn a n-inrle (1°) iomagallaime oirra, 7 arer adubairt: "Maic bar ttuirir a h-Éirinn a óga," ar Bricne, "uair an ingen tug eura coemairc ar macaib siog an domain .i. Beinda ingen sig Locláinn tug Giad cairtannaic do Congal 7 do accumgead coibce air [.i.] tri h-eóin ingine Cairrirtinn 7 cuing cairbaid Cirb 7 catbarr Micrcen[mair . . .] caeraic Muirne bangairgeodaig 7 do cuir ri geara 7 airmid oirinn an coibce rin d'fagail di .i. da n-o dill (2°) for buailid (3°) bar mbeirta 7 bar [n-airm] faona fuicnocht fuib (4°); gurrub fleamnugter ne h-oin (5°) eargoinne gac f[eirann] for a faltegairtaoi; trioig mna trogain (6°) forruib; Saogal neoil caille ar ...

(1°) imrle: 'lowliness.' (2°) da n-o dill, 'two ears of a horse.' Cf. Strachan, "Notes and Glosses, L. na hUidhre" (Archiv); "L. na H.," dhill .i. eich (33b; 6. b. 29); Stokes, "Irish Metr. Gloss," *s. v.* pell, 'horse.' (3°) buailid, *dat.* of buaile, 'a pen, byre'; buaile is a D-stem. (4°) a n-airm faona fuicnocht fuib: cf. Hogan, "Cath R. na Righ," p. 104, l. 2, and note. (5°) Om: 'raw flesh, blood': cf. O'R., *s. v.*; O'Dav. "Gloss"; cru .i. om. (6°) trioig mna trogain, 'the pangs of a woman in childbirth': cf. P. O'C., *s. v.* trogain. Trog, troigeo .i. clann, Stokes, "Metr. Gloss.," 101. trogan .i. talam, "Rev. Celt.," xi. 442; xiii. 226.

And the yoke of Cearb's chariot, without prohibition,
And the helmet of Micscenmas,
Thou shalt get all these,
O fair girl of the flaxen hair!
All you seek, through valorous . . . (?)
You shall get them all, O girl.

XLIV.

"Where are these things, O girl!" said Bricne, "that we may go to seek them?" "They are in the 'cathair' of Muirn, the woman-warrior," said she. "Where is that 'cathair'?" said Bricne. "Go east to seek it," said the girl, "and if it is not found in the east, go west; and if you find it not in the west, go south; and if you find it not in the south, go north; and may you have no good son till you learn aught save that from me." Bricne then arose, and came to Conghal and Fergus, and entered into converse with them, and said: "Your journey from Ireland is a successful one, O warriors!" said Bricne, "for the girl who refused[1] the sons of the kings of the world, viz., Beiuda, daughter of the king of Lochlann, has bestowed affectionate love upon Conghal, and a dowry was demanded of him, *i.e.*, the three birds of the daughter of Cairtheann, and the yoke of the chariot of Cearb, and the helmet of Micscenmas . . . the 'cathair' of Muirn, the woman-warrior; and she placed a bond and pledge upon us to find that dowry for her, *i.e.*, two ears of a horse over the pen of your shaving,[2] and your weapons prostrate beneath you; that every [land] you tread may be as slippery as raw-flesh of eel[3]; the pangs of a woman in childbirth be yours[4]; the life of a cloud of a wood

[1] Lit., 'a refusal of wooing.' [2] *Vide* Add. Notes. The reference is to the legend of the king who had two horse's-ears. The legend gave rise to the popular phrase, "tá tá cluas capaill air Labra Loingseach," in reference to anything of a secret nature. For the legend, *vide* Keating's History. I need not point out the obscurity of this incantation, which makes any attempt at rendering it so difficult. [3] eascainne, I have translated 'of eel'; there seem to be two nom. forms of the word, viz., eascu and eascann: of this latter form, eascainne is here the genitive. Cf. "Silva Gad." (Ir. Text), p. 265, 'Ocus ba sleimhne iná mong escuinne i níochtar aibhne,' 'and slipperier than dorsal fin of eel on river's bottom.' [4] Cf. the famous nóinsiu, or 'couvade,' of the Ultonians.

ḟiotnuġaḋ (1°) aguiḃ; mioṁ ḋoiṁle riḃ noṁaiḋe muna bṗaġṫaoi an coiḃ[ce rin] do h-iaṁṁaiḋ oṁuiḃ." Is annṫin tugṁṫaṁ Feṁeċuṗ ṁeaḃ a mḃiuṁne gur beṁa[ṫaṁ] riṁ tana (2°) ṁoṁóiṁ doḃí ina ṁaḋnuiṗe, gurḃo tennobaiṁ do luaṫ ṁeaṗto[la] an tiġe a anacal uiṁe. Tug Congal buille d'a ḋiuṁ riṁ bṗṁoiġiḋ conach ṁaiḃe aṗtiġ coḃḃa na caṫaoiṁ naṁ ḟṁoṫnaiġ. Ódonnaic Ri Loċlann riṁ 7 a aṫaiṁ doḃí aṁ a ġualoiṁn .i. Scoiṁne ṁaċaṁlaċ, óglaċ aṁṗaiḋ éiren; "Cṁeo ṁo[o]cuiṁ (3°) a ṁṁoṁ maṁ riṁ, a ḋaiṫṁiliḋ, a Congail?" aṁ Ri Loċlann, "7 cṁeo ṗa ṁaḃaḃaiṁ oa baṁ n-ollaṁ?"

XLV.

Do eiṁiġ Faċtna Finn File ina bṗiaḋnuiṗe uile annṫin go ccualaḋaṁ maiṫi Loċlann a aiṫeṁ 7 adubaiṁt: "Ceann imḋaiṗde éṁeno ṡúo," aṁ Faċtna Finn File, ".i. Bṁicne mac Caṁḃṁe 7 do ṁinne coiṁṫeṁcuṗ gan iaṁṁaiḋ eiḋiṁ 'hiṁgiṁi 7 Congal, 7 do iaṁṁ uiṁde féin 'hiṁgeṁa gengo noubṁaḋ riṁ é, 7 do ḋuiṁ ceaṗt aṁ Congal naċ ṗaoiltep o'ṗaġáil ioiṁ." "Maiṁcc aṁ aṁ cuiṁgeaḋ na ceaṗta riṁ," aṁ Ri Loċlann, "uaiṁ ḋia mḃéoiṁ ṗluaiġ na talṁan aga n-iaṁṁaiḋ ni bṗuiġḋiṁ iaḋ." "An bṗeoṁuiṁ, a Riġ, c'áit a bṗuil ṡíaḋ?" aṁ Faċtna Finn File. "Atáiḋ i ccaṫṁaiġ Muiṁne Molḃthaiḋe a noeṁceaṁt na Fuaṁḋa," aṁ eṁéṁ, "7 da noeċoaoiṁ riṁ ḋoṁaiṁ ḋoċum na caṫṁaċ riṁ do ġeubḋaoiṁ a ṁaiṫ caṫuiġḋe ṁe caṫṁaiġ amuiġ a n-ioṁgnuṁ Luaṫa na caṫṁach féin, 7 ata reólaḋ caicḋiṁ aṁ miṁ ó Loċlannaiḃ roiṁiṫiṁ do ṁuiṁ an ċaṫaiṁ riṁ." "Is ḋoiliġ linne an ceṫo riṁ do cuiṁeḋ

(1°) From cṁoṫnuiġim, 'I notice, perceive' (?). (2°) tana (?), for tam, 'a herd.' tam, in Modern Irish, has the meaning of 'a troop of persons, heroes.' We have afterwards, however, uiṁe, fem. (3°) *Leg.* ṁoḋcuiṁ; o lost through fraying of the edge of the MS.

[1] The phrase Saoġal neoil ċaille, &c., is obscure to me. [2] noṁaiḋe, *i.e.* 'nine days.' [3] cṁeo ṗa ṁaḃaḃaiṁ oa baṁ n-ollaṁ? I am indebted to Mr. J. H. Lloyd for the following interesting illustrations of the use of the verb 'to be' with do and le: is h-eo imro ṁomboth doṫṁaṁ, 'this is why they

. . . (?) be yours ;[1] may you live no time[2] unless you find that dowry asked of you." Then Fergus gave a start so that he struck the very great troop (?) which was before him, and the serving-people of the house had hard work in protecting him from it. Conghal gave a thrust of his back against the wall so that there was not a couch or chair inside that he did not shake. The king of Lochlann saw that, as did his father, who was beside him, viz., Scoinne 'sciathamhlach,' an old warrior. "What distressed you thus, O hero, O Conghal?" said the king of Lochlann ; "and why were you angry with your 'ollamh'?"[3]

XLV.

Fachtna Finn File rose then in the presence of them all, so that the nobles of Lochlann heard his address, and he said : "Yonder is a head of oppression of Ireland," said Fachtna Finn File, "*i.e.*, Bricne son of Cairbhre ; and unasked, he caused mutual affection to spring up between your daughter and Conghal, and he asked your daughter of herself without his being told so ; and she laid a task on Conghal that is not, indeed, thought capable of accomplishment." "Woe to him upon whom these demands were made," said the king of Lochlann ; "for were the hosts of the earth to try and meet them, they would not do so."[4] "Do you know, O king, where the things demanded[5] are?" said Fachtna Finn File. "They are in the 'cathair' of Muirn Molbhthaidhe in the south of Uardha," said he, "and were the men of the world to advance on that 'cathair,' they would get their surfeit of fighting outside the 'cathair,' not to mention that with the people of the 'cathair' itself ; and it is a fortnight and a month's sail from Lochlann east to that 'cathair.'" "We think it a grievous burden that

were angry with him'; cia bí leas? 'who was annoying you?' bíd mar liom do ló agtoiḋce, 'they annoy me night and day.' Cf. Anglo-Irish, "they 'do be' at me." [4] Lit., 'if the hosts of the earth should seek them, they would not get them. [5] Lit., 'they.'

oiuinn," ar Congal, "ar tteacht i cciuic Loclann." "Na h-abair rin, a Congail," ar Feiccur, "uair da bragha neach irin doman an coibce do iarr an ingen ar rinne do geuba, gion go nderach (1°) neach eile ann," ar Feiccur, "iadsa ann." "Radsa ann," ar Congal, "7 ared ar doilge linn eolur an maia d'fagail." "Dobeura aircid duit, a Congail," ar Scoinne, "7 ni geuba cat no comlann riot uair renoir mé fein, 7 dobér mo criat duitri oir do tairingeradh damra nach bruigind tigerna tar éis mo bais no tar m'éis fein act mac rig Éireann. Ir tusa erein, a Congail, 7 nir gab neach re a gualoinn criat ar fearr ina i"; 7 adubairt:—

A Congail ber leat mo criat
Urrunta a triath, obair (2°) trioro
Buaile cumadh, eirce ceard (3°)
Dia reing an ga derce a trioro;
Saoedar raoirrleigi, trioca cath;
Fer go nat ni furail oi;
Minic dobermar a cath
No go mbed ar ár lecht éli;
Go n-eccar (4°) airccid re a cner
Eroir an der ir a tduaidh,
Go ndeilb leomain ar a taoib,
Go mbile iarainn caoil chruaid,
D'a corrán (5°) chiche cair
Do celgmar a friair mór dtor,
Minic dobermar an cath (6°)
Con faccmar an agh mor con.

A Congail.

Tuccad an criat arteac iarrin, 7 tuccad do Congal i. D'fech Congal in criath, 7 do cuir ar a dealgain uara (7°) i. "Atá cómairle agamra duit, a Congail," ar Aillaib. "Cred i, a áirorig?" ar iadsan. "Cuirid cér an maia 7 an cata do cuirleabair dib," ar ré, "7 leiccid readaib an gemread oir dogebtaoi co roimmeac radsa[i]l agamra ann, 7

(1°) 3rd sg. *S*-subj. (2°) MS., obur for obar, 'who refuses,' perhaps. (3°) ceard: O. Ir. cerd, 'cutting, slaughtering.' (4°) eccar: Mod. Ir. eagar. (5°) MS., corran. (6°) MS., ath. (7°) uara, 3rd sg. masc.

has been laid upon us," said Conghal, "on coming into the territory of Lochlann." "Do not say that, O Conghal," said Fergus; "for if anyone in the world shall find the dowry the girl asks, it is we shall; though no other shall go there," said Fergus, "I shall go there." "I shall go there," said Conghal; "and what we deem troublesome is obtaining information about the sea." "I shall make you a present, O Conghal," said Scoinne, "and I shall not fight or battle with you, for I am an old man; and I shall give my shield to you, for it was promised to me that it should not find a lord after my death or after me save it were a son of a king of Ireland. You are he, O Conghal; and no one ever laid on his shoulder a better shield than it"; and he said:—

O Conghal, take my shield;
Daring its lord, he refused battle!
Defence of warriors, stock of hewings,
From which the red spear springs in battle;
The work of a noble spear—thirty battalions;
One with a subsidy is necessary for it,
Often we gave battle
So that it would be on our left side
With an array of silver on its surface,
Between the right and left,
On its side, a lion's form,
And a slender hard rim of iron
From its hook shining (?), twisted
We cast its shower great . . .[1]
Often gave we battle;
And left the deer, great . . .[2]

The shield was brought out then, and was given to Conghal. Conghal examined the shield, and put it up on its rest above him. "I have an advice to give you, O Conghal," said Amlaff. "What is it, O high king?" said they. "Rest from the weariness of the sea and of the battle you fought," said he, "and let the winter pass by, for you shall be pleased and

[1] mór ttor: tor (?). Atk. ("Brehon Laws," Gloss.), *s. v.* tor. 'a head,' gives these further meanings: 'tower,' 'bush,' 'lord,' 'array.' [2] This line is obscure.

rciaṁdaingniṫeir bair rceṫ (1°) 7 fliorṫair bair fleġa 7 cóiriġṫeir bair cclorṫóme uair atá agamsa neaċ doḃi d'a foġloim 'ran ċaṫraiġ, 7 ar é imrior rceula ḋúinn .i. Uirġleann driaoi, mo ḋriaoi-ri féin, 7 anuair bur mitriḋ [ni]ḃri dul d'aiccuim na catraċ rin' riachaiḋ ré fiaṁuiḃ air eólur." "Ar í rin cóṁairle dogénuimne," [air] Faċtna Finn File. Tucc rin rubaċur 7 robrión (2°) mór do Ċonġal cona muintir 7 doriónrat mair adubairt an [driaoi], 7 do leiceḋair reaċa an ġeimreaḋ.

XLVI.

Ir annrin adubairt Conġal re riġ Loclann a ceann na [ġeimriḋe]: "ullmiġter lón 7 longa ḋuinn," ar ré, "uair ar mitriḋ linn dul d'iarraiḋ an ċoiḃce do h-iarraiḋ[driann"; 7] (3°) do rónaḋ aṁlaiḋ rin aca. Ro tóccbaḋ móriċoblaċ leóran air muir, 7 doḃi reólaḋ caicḋir [air mír] o ċriochaiḃ Loclann co caṫraiġ Muirne Molḃthaiḋe, 7 doḃáḋair ag reólaḋ re mír rairiṫim. [Ni ṙa]caḋair ní acṫ an riarmament or a cciannaiḃ 7 an fairicce ina ttimċill, 7 do ċonncaḋair uaċa air a ceann rliaḃ mór air lár an aiccén (4°); 7 doḃ'aḋḃal a ṙad 7 ceann ḋé bu ḋeag 7 ceann ele bu [ḋua]rḋ, 7 a mullaċ air deirġlaraḋ. "Cred é an rliaḃ úd, a Uirġinn driaoi?" ar Conġal. "Ar é rúd in [rliaḃ] deineaḋ atá riaṁuiḃri," ar in driaoi. "Cá conair a riaċam reaċa rúd?" ar Conġal. "Noċa nfuil [cona]ir ba ḋeir no ba thuaiḋe reacha rúd agad," ar in driaoi, "uair da tti tú do'n leiṫ thuaiḋe dé doġéḃa [m]uirṫeuċt (5°) cona tonnaiḃ ann 7 da tti do'n leiṫ ḋeir dé doġéuḃa cioṫġalċlear (6°) rneaċta an maia (7°) moir ann i ccoimriac na h-uairḋa 7 na teintiḋe; 7 damaḋ

(1°) *Sic* MS., for rciaṫa. (2°) Cf. ruḃaċar, doḃrón, doḃronaċ. (3°) The insertions in square brackets throughout are due in almost all cases to defects in the MS. arising out of the frayed condition of the edges of the leaves. (4°) accén; O. Ir. oician, from Lat. *oceanus*. *Vide* Add. Notes. (5°) muirṫeaċt; O'R., muirteaḋo, 'unnavigable seas.' (6°) cioṫ, 'shower'; gal, 'puff, breeze.' (7°) An maia: muir is fem. in Mod. Ir. and neuter in O. Ir. In Middle Irish it is masc., as here.

happy with me, and let your shields be strengthened, and your spears be polished, and your swords be set in order; for I have one in the 'cathair' who learnt that, and it is he gives tidings to us, *i.e.*, Uirgreann the druid, my own druid, and when it is time for you to go to harry the 'cathair,' he will lead you on the way." "We shall follow that advice," said Fachtna Finn File. That gave great pleasure and contentment to Conghal and his followers; and they acted as the druid said, and they let the winter pass.

XLVI.

Then at the end of the [winter], Conghal said to the king of Lochlann: "Let provisions and ships be got ready for us," said he, "for we deem it time to go and seek the dowry that was asked of us"; and they did so.

They launched a great fleet upon the sea; and it was a month and a fortnight's sail from the territory of Lochlann to 'Cathair Muirn Molbhthaidhe,' and they were a month sailing westward. They saw naught save the heavens above and the sea around them; and they saw before them a great mountain in the midst of the ocean; its length was great, and one end of it was to the south and the other to the north, and its summit was on fire. "What is yonder mountain, O druid Uirgreann?" said Conghal. "Yonder before you is the mountain of fire," said the druid. "By what way shall we pass it?" said Conghal. "There is no way for you past it either southward or northward," said the druid; "for if you come to the north of it, you shall meet there with the rough sea and its waves; and if you come to the south side of it, you shall meet with a snow-shower from the great sea where the cold and the heat battle[1]; and were every single ship in your

[1] Lit., 'in the meeting of the cold and heat.'

com mór mirin fliabh do gaé én long doo' éoblaé doibhfrad gaé tonn d'á bfuil airrion iad"; 7 adubairt in laoi:—

'Sé rúd an fliab ar laraḃ,
Cid árd an cataifrad,
Ni h-urus a léim, dar leam!
Noca nfoccus a timéall,
Mad da teis do'n leith thuaid
Do geuba olc re h-enaid,
Do fia muinéeuét cona tonna (1°)
Imeorar ort anglonna;
Mad da teis do'n leth anoer
Ar dearb do geuba cruaidéter
Claoéloraid do fluag a ngné
Adeirim riot aré.

Are.

"Cionnus do dénam uime sin, a Ungus?" ar Congal, "an bfuil éolus eile agadsa duinn?" "Atá imurro," ar in dara, "uair ar ailaid atá an fliab úd 7 poll trid, 7 ní bfuigid fir na talman eolus d'ionnsoigid na catéad gusa tteigis acht tre lár in tsleibi úd, 7 do fedfas an cómaile ar dénta (2°) daoib," ar in dara, "ceangaltar bar longa d'a ceile 7 tabairtar long Congail ar tús romhpa 7 mar imte go mbeidis eolus 7 longa an éoblaig ina diaig, 7 cengaltais coisde na long d'a céle agus diaig a ndiaig." Do rónad ailaid sin ada; 7 long Anadail mic ri[g] Concenn ari dobi fa deiread, 7 do cuirfed Ierbaine gloiride ar gaé long díb 7 tángadar d'ionnsoicid an tsléibe mar sin; 7 dobi feólad laoi co n-oidce dóib dul tsedan fliab sin 7 iar ndul tsid dóib dobi feólad caoicdis uada co catraig Muirne Mollstaide. A ccionn na rée sin adconcadar catair Teimtide Muirne uada, 7 adubairt Congal: "Cred an cataid Teimtide úd (3°) adciamuid, a Ungus?" ar sé. "Ar í súd in cataid atatdaid d'iarfaid," ar in dara, "7 mur teitead ina timdill."

(1°) tonna for tonnaib. (2°) dénta, part. necessitatis; O. Ir. dénti.
(3°) MS., ugad.

fleet as big as the mountain, each wave on it would smash them" ; and he recited the poem :—

Yonder is the mountain on fire,
Though high the situation of the 'cathair';
Not easy its storming, methinks!
Its circuit is not near.
If thou comest to the northern side,
Ill shall befall you at once;
The tide with its waves shall come,
And shall wage strife with you.
If you come to the southern side,
Certain it is you shall have a hard fight;
Your host shall change their countenance,[1]
I tell you so it is.

"What shall we do in this matter, O Uirgreann?" said Conghal; "have you any other information to give us?" "I have," said the druid; "for in this way is yonder mountain: it has a hole through it, and the men of the earth would not discover a way to the 'cathair' to which you go save through the centre of yonder mountain; and I know the counsel that you must follow," said the druid. "Let your ships be bound together, and let Conghal's ship go first before them with me in it to give guidance, and the ships of the fleet following behind, and let the prows of the ships be bound together one after another." They did so; and it was the ship of Anadhal, son of the king of the Conchenns, that was last; and they placed a glass lantern on each of the ships, and in that way came towards the mountain; and it was a day and a night's sail through that mountain; and when they had passed through it, it was a fortnight's sail to the 'cathair' of Muirn Molbhthaidhe.

At the end of that time they saw the flaming 'cathair' of Muirn; and Conghal said: "What is yonder flaming 'cathair' that we see, O Uirgreann?" said he. "That is the 'cathair' you are seeking," said the druid; "and a wall of fire is around it."

[1] 'To change their countenance, colour, &c.,' is a common mode of expressing fear in Irish.

XLVII.

Is annsin do gab Congal a arma 7 adubairt frisna sluaghoib: "Cóemgid bar n-aim n-aig ór bar ccennoib 7 bar sleagha ór boidaib bar long, 7 insoh bar sruil a mbarriaib bar ecland 7 tabraid fiar aimsimaitech iompamha d'ionnsoiccid na cathach a cédóin." Do sónad amlaid sin acaban nogur siangadar doiur muir na cathach. "Déntar leibenna (1°) da bar longcaib anoir," ar in dara, "7 cengailter sliab gach luinge d'a céile aguib uair ar deimin go brathi deabhaid 7 imdegoin go h-atgoimid, 7 ar maraicc (2°) loinnecar aimsir táinic sin bruighi uair ni deachaid neach ina beataid ar d'a táinic ann siam 7 ní mó riachar sibsi; uair atá tsuas sin cathraig úa," ar sé, "7 ar iad cédcomlann do gabtaoi iad 7 do claidbead fri domain o'n tsuas sin .i. caillech atá ann 7 Saigid ingen Cathbaoinn Cuirr a h-ainm 7 ingen machar do Muirn i; 7 da oncoin atá ann 7 ar iad leigtear ar tús do chur áir gach sluaig d'a ttigg annso, 7 ar comlann céd gach cu díob a n-eagmuir na caillighi"; 7 adubairt an laoidh:—

Ar i so an cathair themeid
'Mastá in mur, gach mórthemeall (3°)
Ó do riachtamar ina port
Dogeubam mór n-eccomnoit;
Dá oncoin atá 'san dún
Cugainn dobeurad murun;
Ar comlann céd cechtar de
A n-iongnuis na caillige,
Soigead ingean Cathbaoinn Cuirr;
Fresceorsid sibsi tar tuinn,
Claidhidhbsid do laochaib li,
Adeirmsi sibse ar i.

Ar a.

(1°) leibenna: the meaning of this word is at most times elusive enough; but here it answers admirably to that of 'platform.' (2°) maraicc is used with and without do; in both cases it is followed by the dative. (3°) O. Ir. themel, 'darkness.'

XLVII.

Then Conghal took his arms and said to the hosts: "Range your battle-arms over your heads, and your spears over the decks of your ships, and hoist your sails on[1] your masts, and make a destructive[2] attack by rowing towards the 'cathair' forthwith." They did so till they reached the door in the wall of the 'cathair.' "Let a platform be now made of your ships," said the druid, "and the ships' sides be bound to one another, for certain it is you shall meet shortly with opposition and contention; and woe to the unwitting fleet that came into this harbour, for no one who ever came into it went out alive, and no more shall you; for there are three in yonder 'cathair,'" said he, "and it is with them you shall wage the first combat, and the men of the world would yield to those three, viz., a hag is there, and her name is Saighead, daughter of Cairthann Corr, and she is a daughter of a mother to Muirn; and there are two leopards there, and it is they that are first loosed to inflict slaughter on every host that comes here, and each of the hounds in the absence of the hag is worth a hundred"; and he recited the poem:—

This is the 'cathair' of fire,
Round which is the wall, each great cloud,
Since we have entered its harbour,
We shall be subjected to great debility;
Two leopards are in the dun;
They shall bear us malice;
Each of them equals a hundred in battle,
Not to mention[3] the hag,
Saighead, daughter of Carthann Corr,
You shall answer over the wave!
The colour of heroes shall change![4]
I tell you so it is.

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[1] Lit., 'on the tops of.' [2] ainiarmartach, lit., 'with ill consequences,' 'ill-fated': cf. Trí Biorr-Sa. (Atk.), p. 186, imeall 7 iorcar an áruir ainiarmartaigh sin, 'the arrangement and entertainment of that ill-fated abode [hell].' [3] Lit., 'in the absence of.' [4] Cf. note 1, p. 96.

XLVIII.

Iomċuṙa ṙluaiġ na caṫṙaċ óṡconncaṡaṙ ṙluaiġ lánmóṙa 7 na ḟoiṁne ḟeṙaiṁla ḟeomláiṫiṁe, ṙioġaḃuṙtaiṙ ionġantuṙ aṡḃal móṙ uile iaṡ 7 ṡo cuṁeaḋ a múṙ móṙlaṙṙaċ 'ma ttimċioll teintiḋe leó ṙa'n ccaṫṙaiġ accéṡóiṙ; 7 niṙ ċian ṡo ċoḃlaċ Conġail ann an tṙiaṫ aṡconncaṡaṙ aon ḋuine móṙ ḋ'a n-ionnṙoiccid aṙ an caṫṙaiġ, ḟeaṙ taṙḃḋa taoḃḋaṡaṙ ṙiġṙeṁaṙ ṙoṁóṙ é 7 roh imṙeṁaṙ iaṙiaṁn ima bṙiaġaiḋ 7 ṙlaḃṙa iaṙiomn eṙṡe 7 roh eile iaṙiomn aṙ in ccenn eile ṡo'n tṙlaḃṙaiḋ; 7 táimic ḋ'ionnṙoiccid caiṙṙiḋe (1°) ṁóṙ ḋoḃí aṙ in tṙiaġ 7 ṡo ċṙiaṫ an ṙlaḃṙaiḋ. "Cṙeṡ [é] ṙúṡ, a'ṡṙiaṡi?" aṙ Conġal. "Ḟeṙ aġ iaṙṙaiḋ coṁḋiomn oṙuiḃṙi ṙúṡ," aṙ in ṡṙiaṡi, "7 aṙ ionġnaḋ in coṁ[lann] iaṙṙaṙ .i. ḟeṙ ṡo ċaḃaiṙiṫ a ṡṙiṡma ṙuṙin caiṙṙiḋe úṡ ṡo'n ṡaṙa leiṫ 7 eṙeṁ ṡo'n lei[ṫ eile], roh iaṙiomn ṙa bṙiaġaiḋ ġaċ ṙiṙ ḋíḃ 7 ṙlaḃṙa iaṙiomṡ eṫaṙṙa ṙa ċenn an ċaiṙ[ṙiḋe], 7 in ṙlaḃṙa aca ccoṁċaṙṙuiṁġ eṫaṙṙa co nṡeaċaḋ aṙ ceċṫaṙ ḋíḃ 7 iṙ aṁlaiḋ ṙin beṁaṙ [a ċeann] ṡa ġaċ aon." "Ṫeiġiḋ neaċ uaiḃṙi iṙin ccoṁlann úṡ," aṙ Conġal. "Ḋamaḋ coṁṙaċ aṙiṁ no [iol]ḟaoḃaṙ é," aṙ ṙiaṡ, "ṡoḃaḋ uṙaiṡe linṡe a ḟṙeġṙa uaiṙ aṙ neṁaiṫneaċ ḋuiṁn." "Raċaṡ uaiḃ ima aġḋaiḋ," aṙ Anaḋal Ḃuċṫaċ mac ṙi[ġ] Coinceanṡ. Ro eiṙiġṙeṁ 7 ṡo ġaḃ a aṙiṁa 7 [ṙio]linnc i ccuiṙṙiṫoṙaċ a luiṁge ġo ṙaiḃe aṙ cul na tṙaġa, 7 táimic ḋ'ionnṙoiġiḋ in ċaiṙṙiḋe iaṙiṁ 7 ṡo ġaḃ an roh iaṙiomn ima bṙiaġaiḋ, 7 ṡo ġaḃ an ṙeṙ móṙ an ṙò eile, 7 tuġ an ṙeaṙ móṙ ṙṙeaṁġċaṙṙuiṁġ aṙ Anaḋal ġo ṙáimic a ċeṁḋ coṁ áiṙḋ ṙe cenn an ċaiṙṙiḋe, 7 t[uġ] Anaḋal uiṫóġḃáil aṙ a ċeann 7 aṙ a ṁuineul ġo ṙo ṫóġuiḃ an ṙeṙ móṙ eile ó láṙ ġo ttaṙla oṙuiṁ an aṫaiġ ṙiṙin ccaiṙṙiḋe. Tuġ an t-aiṫeaċ taṙṙuiṁġ

(1°) caiṙṙiḋe, O. Ir. coṙṫe, 'a pillar-stone.'

XLVIII.

As to the hosts of the 'cathair,' when they saw the very great hosts and the manly and mighty crews, they were seized with very much wonder; and they set forthwith the great flaming wall blazing round them about the 'cathair'; and Conghal's fleet was not long there when they saw a single big man coming from the 'cathair' towards them: a bull-like, grey, very stout man was he, and round his neck a very thick ring of iron, and an iron chain to it, and another iron ring on the other end of the chain; and he came to a large pillar-stone on the strand, and he shook the chain. "What is that yonder, O druid?" said Conghal. "A man challenging you to combat," said the druid, "and wonderful is the combat he challenges you to, viz., someone is to place his back to yonder rock on the one side, and he on the other side, an iron ring being round each of their necks, and the iron chain between them thrown over the pillar-stone, and so they were to tug[1] at the chain between them till one of them is overcome,[2] and thus he cuts off everyone's head."

"Let one of you advance to yonder combat," said Conghal. "Were it a fight with arms or sharp weapons," said they, "we should deem it easier to reply, for we are ignorant of this combat."[3] "I shall go against him," said Anadhal Euchtach, son of the king of the Conchenns. He arose, and seized his arms, and jumped on to the prow of his ship till he reached the beach; and then he approached the pillar-stone, and put the iron ring round his neck. The big man gave a wrench to Anadhal, so that his head rose as high as the top of the pillar-stone, and Anadhal gave a great heave of his head and of his neck, so that he lifted the big man from the ground till the giant's back came against the stone. The giant gave another

[1] comṫarraing: lit., 'pull together.' [2] Lit., 'till it was gone on one of them.' [3] Lit., 'it is unknown to us.'

oile airgen go traila Anadal ina fuide ar mullach an cairte. Is ann sin do eirig Fiodh 7 aingineacht Anadail, 7 tug béim feirge feargamail d'a dhium sisin ceairte, 7 tug tarrsaing d'a ceann 7 d'a muinél ar in slabraid gur tarsuing an ro iarainn tré muinél an athaig gur dhubhuic a ceann dé ar in traigh go tinneasnach; 7 táinic Anadal ina luing iarsin 7 do comaoid an comlann. Doba moide menma Congail cona muintir in fear sin do cuitim leó, uair niorb ioncomluinn (1°) neach gonuige sin sis.

XLIX.

Gerrid dobádar ann iar sin intan adconncadar fear mór ele d'a n-ionnroigid ar in ceathrair amach, 7 ar é fa mó d'fernaib na talman, 7 nir dhibe rengual roileach ar n-a bathad a n-uirce ina gach ball dé ó a bonn go a bathair. Duibrciath iarainn for a chlú (2°) cona slabradaib dogarb glasriarainn for a gualainn, 7 clairiom letfaobair lánmór ina lám, 7 bior boirbiarainn isin lám eile do mar (3°) cuireadh fiogcomnle tige degdaine 7 ar í sin dob' énrleg do'n airead. "Cia rú, a Uirgind?" ar Congal. "Deogbaire an baile-si rú," ar in drad, "7 fer congmala comnle na cathrach é, 7 ar í aircid sin iarsin ar lucht in baile a leicceadh fein d'ionnroigid an trluaig aimsir ticc do'n cathraigh go brenid a cluice cuiraid sin." Do gab Congal ag feuchaint a muintire ina timcioll, 7 dóconnaic Muiredach Meigrach mac si[g] Alban sin, do gab a arma 7 táinic docum an comluinn 7 do ben cad dib ris céile go digair degtáraid, 7 do gab an t-aitheach ag forgach Muiredaig, 7 do ghleuctnaig go digair é, 7 dóconnaic na sluaig sin uile dobadoilig leó an t-anfoglonn a

(1°) ioncomluinn, 'fit for fighting'; ioncomluinn . . . re, 'fit to fight with.' (2°) clu, *sg. dat.* of cle, 'left side.' (3°) MS., mur.

tug, so that Anadhal was landed sitting[1] on top of the stone. At that the anger and fury of Anadhal rose up, and he gave a manly and virile thrust of his back against the rock, and he gave a tug with his head and his neck to the chain, so that he drew the iron ring through the giant's neck, and he shot his head from it headlong on the strand, and then Anadhal came to his ship and boasted of the fight. Conghal and his people were all the more inspirited by the fall of that man, since no one had proved his match in combat up to that.

XLIX.

After that they were there only a short time when they saw another big man coming towards them from the 'cathair,' the biggest man on the earth, and every limb from top to bottom of him was blacker than a dirty cinder[2] that had been steeped in water. He had a black iron shield by his side with its very rough green-iron[3] chains over his shoulder, a sharp-edged very great sword in his hand, and a threatening iron lance in his other hand, like the pillar of the great candle[4] in the house of a nobleman, and that was the giant's sole spear.

"Who is that yonder, O Uirgreann?" said Conghal. "The cup-bearer of yonder place," said the druid, "and the light-keeper of the 'cathair'; and the request he makes of the people of the place is to permit him to go to the unwitting host that comes to the 'cathair,' in order to play his warrior-game with them."

Conghal began looking round at his followers; and when Muiredach Mergach, son of the king of Scotland, saw that, he seized his arms and went to fight; and they struck one another vigorously and right quickly, and the giant began to overcome Muiredach, and wounded him severely; and when the hosts saw that, they grieved at the straits in which Muire-

[1] Lit., 'happened in his sitting.' [2] Lit., 'an old coal.' [3] *Or*, 'bright iron.' [4] On the 'rígh-chaindell,' cf. Joyce, "Social History," pp. 163–4.

raibe Muircertach mac ri[g] Alban. Do eirig Bricne ann rin 7 adubairt: "A mic rig Alban," ar re, "ar nair duit gurab é fer congbala (1°) comnle na catrach diongbar (2°) a ccomrac tú." Do h-imdergad fa Muircertach ócúala na briatra rin 7 táinic a ferg ruran aitheach 7 do fait a clairim ina corp gur dianbrisead a drium irin deogbaire ar nuul trie n-a innib gan fuireach, 7 tug béim ele do gur diubraic a ceann d'a colainn 7 táinic ina luing iarrin. "Rodra buaid 7 beannactain, a caithmilid," ar Congal, "ar comlann cuiraid rin 7 ir mór d'a uilc fuaiscr." "Ar mór," ar Muircertach, "uair domfarraig (3°) clairem letfaobair an coinnealbha"; 7 robert an laoi:—

Do cuit an deogbaire dían,
A rig Ulad na n-airdgíall!
Ar méd 7 ar airde an fir,
Ar maicc dobiad 'na cumaid,
A clairiom letfaobair lonn
Do imbir éigen orum;
Ni fuil arm a macramla;
Romchecnaig (4°) in coinnealbha
Domriacht (5°) deogbaire dorcha
Nir cendair, an fer comda, (6°)
Ar dom' gmom goile ar derbh duit
Ar in triaghi thuaid do cuit.

Do cuit.

L.

Ir ann rin adconncadar trír oðar allmaiða triénfear ar an ccatriaig amach 7 trí fceit duaibreacha forma 7 fleagha móra merigacha ina lámaib leó 7 trí cloiðme coinnealda cruaidgeuma ar áirgabáil cuiraid aca, 7 tángadar ar tul na triagha, 7 do iarmadar comlann a

(1°) MS., congmala, the usual interchange of m and b: cf. meabair = *memoria*, where the change is from m to b; here helped by dissimilation. (2°) MS., diongmar, same change as in (1°). (3°) MS., domfarr = do + m + farrraig, m., infixed pron. of 1st person: cf. Rorfarraig forlond co n-aib. (MacCarthy, "Todd Lect.," iii., p. 412, m. 4), and Darurfarraig fuct abann (Id., p. 416,

dach, son of the king of Scotland, was. Bricne then arose, and said: "O son of the king of Scotland," said he, "it is a shame for you that it is the light-keeper of the 'cathair' repels you in fight." Muiredach felt rebuked[1] when he heard these words, and his anger arose against the giant, and he drove his sword into his body so that the cup-bearer's back was broken as it passed unhindered through his entrails, and he struck him another blow so that he shot his head from his body; and after that he came to his ship.

"Success and blessing to you, O warrior!" said Conghal; "that is a hero's fight, and you have suffered much." "I have," said Muiredach, "for the sharp-edged sword of the light-keeper has wounded me"; and he recited the poem:—

The fierce cup-bearer has fallen,
O king of Ulster of the great hostages!
Through the size and loftiness of the man
It is pity his being in grief.
His sharp-edged fierce sword
Has wrought trouble to me;
There is no weapon like it;
The torch-bearer wounded me;
The dark cup-bearer approached me;
In sooth, no mild companion![2]
Through my deed of valour, it is certain,
He fell on the strand to the north.

L.

Then they saw three dun-coloured gigantic heroes coming out from the 'cathair,' and they had three ominous-looking shields and great standard-like spears in their hands, and three tapering, hard, sharp swords, for attacking heroes; and they came to the beach, and challenged to combat forthwith.

[1] Lit., 'reddened.' [2] Lit., 'was not gentle, the companion!'

O. I.). (4°) ro + m + ċṙeċnaiġ: m, infixed pron. of 1st person sg. (5°) do + m + ṫiaċt: ṫiaċt = T-preterite of ṫiġim, 'I reach.' (6°) an ṙer comṫa = 'the man of partnership, the companion.' Aorcomṫa, *infra*.

ceédóin. "Cia hí rúo, a Uiṗgainn?" ar Congal. "Trí mic do Soigid ingin Cairpdeoinn rúo do'n dailliġ do dualadaib," ar in drad, "i.e. Trén 7 Troglaṁ 7 Trurcatal a n-anmanna, 7 neṁdṫige daoiḃri gach comlann d'a bruadradaib riaṁ aga breugaḋ rúo." "An triar briadar iad?" ar Bricne. "Ared [go de]ṁin," ar in drad. "Cred act triar briadar eile uainne 'na n-aġaiḋ?" ar Bricne, "i.e. [Mesin]e, Semne, 7 Ladairne, trí comaltada Congail." "Roba doiliġ duinne comlonn ['na n-aġai]ḋ," ar Iadran, "7 tura d'a fuiráil oruinn act ciod bár dogeubam ann." Do ġabadar [iar sin] a n-aima 7 tángadar gurab triaġ, 7 do diubraic cáċ a ċéile díob 'na feraib i.e. an triar Ulltaċ 7 an triar allmarraiġ, 7 do ċuaiscc caċ a ċéile aca, 7 do éirigġ gaisceaḋ [na n]Gaoideal ór na h-allmarraiḃ gur ċuiredar trí mic ingine Cairbdenn isin comlonn 7 no di[ċeann]sad mic Fionntáin iad 7 tugadar a cenn leó d'a maoidiom go Congal. "Beirid buaid 7 beannaċtain," ar Congal. "Gaċ maiṫ duit, a áirimí," ar Iadran, "7 gaċ comlann riġ tuitfar oirda dingeubam diot é leisiúo"; 7 robeir:—

Gaċ maiṫ duit, a riġ Ulaḋ!
Go lion céd agus cuiraḋ,
Doroscradar linn imalle
Triar cloinne na cailligthe,
[Tr]én, Trurcatal, ar Troġlaṁ;
Trén dobí oruinn a n-oman,
Torċradar go luaṫ linne,
[An] ċlann corcraċ Cairpṫinde,
An ceém bem ar in sluaġaḋ
Gan aimior gan fionnfuaradh,
Gaċ comlann nosfoiċ (1°), a flaiṫ!
Dingeubmaoidne diot go maiṫ.

Gaċ.

(1°) no + d + foiċ : d = 2nd pers. sg. infixed pron.

"Who are these yonder?" said Conghal. "Three sons to Saighead, daughter of Carrthann, the hag you heard of," said the druid, "viz., Trén, Trothlamh, and Triscatal are their names, and every fight you waged up to this is nothing as compared with that with these yonder." "Are they three brothers?" said Bricne. "They are, indeed," said the druid. "What more natural than for three brothers of us to oppose them?" said Bricne, "viz., Meirne, Semhne, and Lathairne, the three foster-brothers[1] of Conghal." "To wage combat against them were grievous," said they, "and yet you order us to do so even though we shall die in it." They then seized their arms, and came to the strand; and the six of them attacked one another, viz., the three Ulstermen and the three foreigners, and they smote one another; and the valour of the Irishmen rose against[2] the foreigners, so that the three sons of the daughter of Carrthann fell in the fight, and the sons of Fionntan beheaded them, and brought their heads with them to Conghal to boast of them.

"Success and blessing to you," said Conghal. "Every good be yours, O high king," said they, "and in every kingly combat that you shall engage, we shall protect you in it[3]"; and they said:—

Every good be yours, O king of Ulster!
With plenty of hundreds and warriors;
There fell by us together
The three children of the hag,
Trén,[4] Triscatal, and Trothlamh;
Strong upon us was the dread of them;
They fell quickly at our hands,
The triumphant children of Carrthann!
As long as we are on the hosting,
Without pleasure, without refreshment,
In every attack that comes upon you, O prince!
We shall defend you well.

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[1] coṁalṫaḋa = 'foster-brothers'; coṁḋalṫaḋa = 'foster-sons.' [2] Lit., 'over.' [3] Lit., 'we shall ward it off from you.' [4] *I.e.*, 'Strong.'

LI.

Is ann sin do leiccead da oncoin (1°) cuca ar an ccaithiugh, 7 ordonncadar na sluaigh na brosdoncoin gairb-fionnfadacha glaineamla sin docuiri a socht mori iad a braicrin. "Maith, a aos cumtha," ar Uirgheann dliaoi, "do geuba sib uile bar leoghadh uaim ar amlaid atáid na coin úd, ni gabuid fienna náid(2°) faobair iad 7 ar comlann céd gach cú diob." "Ni fuil 'san dhuinne ni ba cert linne act go n-gabdaoir ar n-aighm iad," ar cach. Is ann sin do éirigh a bhrocc confaid ar na conuib go glaibe duglacht foighedhge ar gach énfhonn(3°) d'a ccoimhdibh, 7 do fhaidhfiot an muir amach docum na sluagh. Ordonncadar na sluaigh sin, do lion oman 7 imegla mori uile iad. Ordonnaic Cuchulainn caom mac Fergusa Fairrge an egla mori sin ar na sluaghaibh sir na conaib, do ling ar a luing isin muir amach, 7 do fhaidh an fairrge d'ionnsoighidh na n-oncon, uair ar amlaid dobi an fer sin coimdedh ar muir 7 ar tir 7 do ionnsoighedar na coin eisen. Do chuirren a ceand 'san oigen uacha 7 do chomrac na dobaircoin 'na deaghaid. Do éirigh sion suas uacha air 7 do tóccaib a cend 7 ag eirge dó go eirghiot na coin a n-aonfecht fair 7 do bendat a feoil 7 a finnleadar o'n ccnáim coimgeal do'n chuiad, 7 do chuaidhén uacha air fo'n muir 7 do leanadar na h-oncoin é. Ro eirghén air eoir na conaib 7 gabair cu gacha laime dó dib ar coir 7 tairmgedh ler iad gurab ccairdiuc leran eirghenn(4°) an tonn, 7 do chuaigh an cairdiuc diob co ttuc a n-inchinn tar a ccluasaib amach, gur bhir a ccnáma i medon

(1°) Oncoin: nom. dual of oncu, 'a wolf,' 'leopard,' or some species of wild animal. We have *infra* dobarcu applied to the self-same animal. Dobarcu would suggest the meaning 'otter.' (2°) náid = pl. form of ná. Cf. iona, ionaid. (3°) fionn, 'single hair.' (4°) MS., erg.

[1] finnfad, 'a hair'; fionnfad-ach, 'hairy.' [2] Lit., 'put them in great silence.' [3] Lit., 'a thing that would be a difficulty with us,' or 'we would deem a difficulty.' [4] Lit., 'hounds'; they are called *supra*

LI.

Then two wolves were loosed at them from the 'cathair,' and when the hosts saw those rough-haired,[1] ugly, fierce wolves, the sight of them completely subdued them.[2] "Well, O companions," said Uirgreann the druid, "you shall all die through those yonder, for it is thus with yonder wolves, neither pointed nor sharp-edged weapons harm them, and each of them is equal to a hundred in battle." "There is nothing in the world we should have to cope with[3] that our arms would not injure," said each of them.

Then wild fury was aroused in the wolves,[4] so that every hair on their bodies became rigid and very red, and they swam out to sea towards the hosts. When the hosts saw that, great fear and dread filled them all. When Criomhthann Caomh, son of Fergus Fairgge, saw the host so terrified at the wolves, he jumped out of his ship into the sea, and swam through the sea towards the wolves; for that man was equally dexterous[5] on sea as well as on land, and the wolves made towards him. He plunged his head in the sea to escape from them, and the water-hounds dived after him. He rose up again to escape from them,[6] and he raised his head, and as he rose the wolves attacked him together, and they ripped the flesh and fair skin of the warrior from the white bone, and he escaped again from them under the sea, and the wolves followed him. He rose again between the wolves and he seized a wolf in each hand by the foot, and he drew them with him to the rock against which the wave rises; and he struck the rock with them so that their brains came out at their ears, and so that he broke their bones under[7] their skins;

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oncoin, 'wolves,' and for uniformity I have translated coin, 'wolves.' *Infra* they are called water-hounds, conbancoin. It is difficult to say to what species of animal they belonged. [5] Coimdes: 'equally at home in,' 'equally dexterous in': cf. Stokes, "Zeit. für Celt. Phil.," Band i., *s.v.* coim-des, 'having an equal right,' 'equally entitled.' Different from comdeas, 'as handsome.' [6] Lit., 'he rose up from them.' [7] Lit., 'in the midst of.'

a cpioiccenn, 7 óbconncabap na pluaig pin, bo ċoṁmaoiḋ-pioc an t-éċt go h-aṫlaṁ. "Ip mópi bo ġaipccead bo ċonncabaip piaṁ," ap Bpicne, "7 ap é pin ġaipccead ap mó neapt 7 ap cpioḋaċt bopainneaḋ o ṫúp an boṁain ġupan tpaṫpo 7 ap mopenap le ttangaip ov' ṫig, a ċoṁṫhaig!, 7 ap buaiḋ ngaipciḋ bo ġnioṁ"; 7 robeapt an laoi:—

Maith bo ṫupup ó bo ṫoig,
a Ġpiomṫuinn ċaoiṁ ċopcaproig!
Mocen le ttangaip alle,
a ṁic Pepccupa Painnge!
Do piaduip léim ap bo luimcc;
Tuccaip bo ṫaob pe tpiéntuinn;
Ap ap in pnaṁ go tpén ṫoip
Do ṁapbuip an da onċoin;
Da onċoin doibí 'pan dún
Cugainn do paopad mipún;
Do ṁapbaip puḋaṁċoin ap mbpeaiṫ, (1°)
Do ċongnaṁ linn ap lánṁaiṫ.

Maiṫ.

LII.

Gaipid do báoap ann ap a h-aiṫle antan adconncadap forgaimangnuip (2°) oṡaipċaillige cuippe cnámhaige cpaorgaipḃe amaċ ap in ccaṫpaiġ 7 euoaċ oṡaipḋa uile uimpe 7 tpí h-eóin áille iongnaṫaċa ap a guaillinn 7 tlaċt buiḋe baipiáluinn d'op um na h-eunaiḃ 7 én ap a gualoinn deip 7 én ap a gualoinn cli 7 én ap a h-uċt. "Cpéd pú, a Uipgpinn?" ap Congal. "Tpuag pin," ap in dpaoi, "ap í pú ṫimḋibep bap paogalpo," ap pé, ".i. Saiġeo ingen Ċaipiṫuinn Ċuipp 7 ap iad pú na tpi h-eóin do iapp ingen pig Loclann oiliḃpi 7 eóin tpíṫe iad 7 do ċoideól-daoip luaċt gona 7 galaip na cpuimne pe n-a cceól. An tan ṫózbap Saiġeo ingen Ċaipiṫuinn a pedán cinnḃiaġad fpegpaid na h-eoin i co ndénaid gadáin gnioṁaċa ġuṫḃinne,

(1°) This line is hypermetrical. (2°) forgaimangnuir: Windisch. *s. v.* forgaimain, whilst querying the word, quotes Luathithen Lochair iar forgaimain, 'as quick as a cat (?) after a mouse (?)'; and *s. v.* Lochair quotes

and when the hosts saw that, they proclaimed the feat right quickly. "You have seen great valour heretofore," said Bricne "and that is the most powerful and bravest display of valour from the beginning of the world till now, and welcome are those with whom you have come from your home, O companion! and your deed is a victory of valour"; and he recited the poem:—

Good is your journey from your home,
O fair, triumphant Criomhthann!
Welcome are those with whom you have come,
O son of Fergus Fairgge!
Thou gavest a leap out of thy ship;
Thou didst breast the strong wave;
And swimming strongly eastward,
Thou didst slay the two wolves;
Two wolves were in the 'dún';
They bore us ill-will;
Thou didst slay, in fine (?), the noxious hounds!
Full good thy help to us.

LII.

They were but a short time there after that when they saw the mouse-face of a twisted, bony, rough-throated dun hag coming out of the 'cathair,' and a grey dress round her, and three beautiful wondrous birds on her shoulder, and a yellow, very beautiful, golden-trimmed[1] garment round the birds, and a bird on her right shoulder, and a bird on her left shoulder, and a bird on her breast. "What is that yonder, O Uirgreann?" said Conghal. "Woe is that!" said the druid. "Yonder is she who shall take away your life," said he, "viz. Saighead, daughter of Carrthann Corr; and these are the three birds which the daughter of the king of Lochlann asked of you, and they are magic birds, and they would lull to sleep the wounded and sick people of the world with their music. When Saighead, daughter of Carrthann, sends forth a whistle from her throat, the birds answer her so that they create vigorous

[1] Lit., 'beautiful top of gold.'

'quicker than a cat after a mouse,' Stokes. ꝓoꝛʒaꝛmaꝺ in this case would be the gen. of ꝓoꝛʒaꝛma.

7 bá cclumdiu luċt na [talman] (1°) eidir fiar 7 mnaoi iad, cid ma ferann do bédir ir 'na luige d'fuicfidir [iad] 7 ar é a ccodlad do ċuirfead oirra uile 7 ni biad nemt imna feola in gach duine dib [7 ir é] fin dogéntar indti; canfuidem an ceol fin dadib nogo ccodlaid fid uile 7 be[nfaid fí] bar cinn in bar ccodlad dib 7 digeolaid fí a clann oirrib." Ro gab, imorro, uamhan 7 im[eag]la na fluaig uile fié h-imnitin an fceoil fin dóib. Ro ḃóccuib an ċailleaċ a ceól aicci 7 do fhiegfadar na h-eóin go h-aċlaim í. Ódċualadar na fluaig fin cugadar a nguail[ne] fié a longuib 7 do ċuit a ccodlad uile oirra aċtmad Uiscfheann diadi, Fergus, 7 Congal. "Tiuag, a ḋegḟuimtir!" ar in diadi, "táimic m'fairtine-fi dadib 7 atá an codlad dom' ċealgad 7 cuirfaid [fib im] bar ccodlad, a Congail 7 a Fearguis! 7 benfaidtir bar cinn in bar ccodlad dib." Cid ċia aċt do ċuit a ccodlad uile oirra aċt Fergus a donar, 7 arid cus dóraim gan codlad .i. cus an dealg óir do baoi im[a] briat 7 do gab ag guin a ċroigead 7 a meir 7 a ḋealmann de 7 do fed cailli, 7 adconnaic an fluag uile ina ccodlad 7 bá demin lair go dtiucfad fairdine an diuadh dóib 7 cus a láim a ccobraid (2°) a fceith, 7 cus leacan (3°) laoiċmilead ar 7 cus uiċar ferdi fedamail de go ttapla a mullad a cruaidċinn do'n ċaillig go fiuc a ċoibél d'inċinn a ḋubeudumn trid n-a ceann fiar feaċtar cuir ċuit an ċailleaċ ari lár na tiaga go tubuirtead, 7 fiolingen do ċarrdaċtain na n-én 7 nir ċarrdaigen (4°) idir iad uair fuardadar na h-eoin bár ag cuitim do'n ċailliġ ina cceann 7 an fad do baoidiu ag cromad ari na h-eunaib d'a nduibdiagad uadi doċum na luinge tángadar amaċ d'iondroigid Fergusa fluaig na caṫraċ.

(1°) As has been said before, the words restored in square brackets have been lost in the MS. owing to the fraying away of the edges. Read perhaps luċt na cruinne. (2°) cobrach: dat. of cobra, gen. cobrad. Windisch translates by 'shield'; more correctly applied to the boss. (3°) leacan: a half-round stone evidently carried in the hollow of the shield, and cast by the warrior in battle. *Vide* Add. Notes. (4°) MS., rin. For tarrdaigim, 'seize': cf. Stokes,

melodious sounds, and if the people of the earth, whether men or women, were to hear it, though they had been standing up, they would be left lying down, and they would all fall asleep, and each one of them would not have the strength of a woman in confinement through what shall be done to you ; that music shall be played to you till you are all asleep, and she shall cut off your heads when you are asleep, and she shall avenge on you her children."

Fear and dread seized all the hosts during the recitation of this news to them. The hag poured forth her music, and the birds answered her right quickly. When the hosts heard that, they placed their shoulders against their ships, and they all fell asleep save Uirgreann the druid, Fergus, and Conghal. "Woe, O good people!" said the druid," my prophecy has come upon you, and the sleep is deceiving me ; and you shall fall asleep, O Conghal and O Fergus ! and your heads shall be cut off in your sleep." However, they all fell asleep save Fergus alone ; and what caused him not to sleep was that he took the gold pin that was in his cloak, and kept pricking his feet and his fingers and the palm of his hand with it, and he looked and saw the whole host sleeping, and he was assured that the druid's prophecy would come upon them ; and he put his hand in the hollow of his shield, and took out of it a warrior stone, and cast it vigorously and in manly fashion so that it struck the hag on the top of her hard head, and carried an equal amount of the brain of her dark brow right through her head, so that the hag fell on the strand in grievous plight ; and he jumped to seize the birds, and he did not seize them, for the birds died when the hag fell before them ; and whilst he was bending over the birds in order to cast them towards the ship, the garrison of the 'cathair' came out against Fergus.

"Fís Adam." (Simla ed.), p. 29 (169): Tairgid lib, a aingliu nimi, innanmain nécraibdigfea, 'seize with you, O Heaven's angels, this impious soul'; and "Brehon Laws," Gloss., *s. v.* tairrdid, torachtain.

LIII.

Ódconncadar diaidm ar in triaig 'na aonar é, ro dubruicedar fiada feróa fuileóa faid 7 na fleadga ro dubdacdaoi fair ro fhodailedroiḿ a noennoib a glac 7 a láḿ 7 a ladar uile iad, 7 ro ḿaidb fercur fri gada fleige aca; 7 ar í gáir in triuaig a ttimdiall fercura aga forrad do duirig Congal cona cathaib; 7 ro éirig Bricne 7 adconnairc a tigedna bunaid ag a baoghudad .i. Fergus, 7 do leigertair tri gleuda boiba ar a briadar, 7 do éirig Congal a ceódóir 7 do eadair a ada re h-athaid aon uaire do rialdoib doinnedairge dadaille (1°) 7 do fleghaib fliorda flinnguspa 7 do clordmhib ordnaim iontlairi (2°) ar lár na triadga co tinnearnad; 7 ro comruic mór fluag Muirne 7 cada Congail do'n dun sin, 7 do h-egriad a n-iorgnuil etarra 7 ro didged fluag na loingsi go láindiodla le Cearb 7 le Muirn 7 le Mircenmar, 7 a duing aluinn ordа daingen driaidedda im briadar Cirr, 7 a cadbairi caoḿ cumdadda im deann Mircenmuir d'a droen ar aimuib, 7 ni gabdair neanna náid faobair iad, 7 ní gabad cad no comlonn fris, 7 tugrad frisnad calma for cathaib Congail. Iomdura fercura riabaoiren gan aima aige, 7 adconnaic an t-éccen a riabadar na h-Ulltaid 7 riab' olc le fergus an t-anrolann sin da mbeid cumur a foirdime aige, 7 rofech led a cúil ar in ccadriaig, 7 adconnaic gruanan gloine do daob doirir na cadriad, 7 mic bega 7 blaidingena ann ag feucad uada 7 aon tor riogda ag cocughad an daoingruanain 7 ro eirig bridmilead 7 fergg fergura 7 táinic tar doras na cadriad 7 ro iad a da dóid riogda um in tor congbála sin, 7 tucustair criodad anbail uirre (3°) gur deigbir an gruanan fa múr na cadriad go bruair a riaibe ann uile bár, 7 tugsan an tor a

(1°) áille: pl. of alainn. (2°) iontlairi: cf. Windisch, *s. v.* (3°) uirre: *i.e.* 'on the tower.' Tor is therefore fem.

LIII.

When the multitude on the strand saw him alone, they shot a vigorous wound-inflicting[1] shower at him, and the spears which were shot at him, he received them between his palms, hands, and fingers,[2] and Fergus slew a man with every one of the spears; and it was the shout of the host round Fergus attacking him that awoke Conghal and his battalions. Bricne arose, and he saw his own lord in danger, viz., Fergus, and he gave forth three war-shouts from his throat; and Conghal arose forthwith, and hastily drew up his battalions in a short space of time with red, beautifully coloured shields, and sharp-pointed, blade-keen spears, and gold-hafted, inlaid (?) swords on the strand. The great host of Muirn and the battalions of Conghal fought thereon, and strife was set up between them, and the ships' host was terribly oppressed by Cearb and Muirn and Miscenmas, and the beautiful, golden, firm, and magical yoke was round Cearb's neck, and a lovely cased helmet was on the head of Miscenmas as a defence against arms, and neither pointed nor sharp-edged weapons injured them, and battle or combat availed not against them; and they repulsed bravely the battalions of Conghal.

As to Fergus he was without arms, and he saw the straits in which the Ultonians were, and Fergus grieved at that oppression whilst he had the power to help, and he turned round towards the 'cathair,' and he saw the glass sun-bower beside the door of the 'cathair,' and little boys and fair girls there looking on, and one royal tower supporting the bright sun-bower; and the martial-glow and anger of Fergus arose, and he came through the door of the 'cathair,' and he clasped his two royal hands round the supporting pillar, and he gave it a great shake so that he shattered the bower under the wall of the 'cathair,' and all that were in it were killed, and he raised the tower from the ground, and came with it towards the army

[1] Lit., 'bloody.' [2] ᒪᔕᑐᐱ = lit., 'the interstices between the toes or fingers.'

talmain 7 táimic le d'ionnroiġiḋ an ċaṫa accéadóin 7 rioġaḃ aġ a bruiṫmionuġaḋ go bairbairḋa briaṫnemtmar, 7 riocuir tiuġáira tromṁóra ar na cathaiḃ 7 do rinne énċaṫ uile díoḃ eidir a ṡluaġuiḃ féin 7 muintir Muirne, 7 riob' ura le dul i ccenn a n-aiṁ 7 a n-iolḟaoḃar féin ina beiṫ uiṫarrna ar ceann Feargcura; uair ar uaill nac tuit[ṡíḋ] tríocha tréinfer lair da gaċ aon builleḋaiḃ d'a mbeiṫ oirra gur facaiḃ ina bruileḋaiḃ riaṁaiḃṫa ar lár na tiaġa d'fuiġle uile iad. Iomḋura Ċiṙb riocuirrén ár anḃail ar cathaiḃ [Conġail]. Óṡḋala Fergcur na reoilḃéimenda rin, táimic d'ionnroiġiḋ Ċiṙp triarna caṫaiḃ [7 mairḃ]ter lionmar d'aniaḋaiḃ eataṙra; ro ḋirgaoil Fergcur uile iad no go riáimic gurab [air]m i riaiḃe Ceaṙp irin cath 7 tug béim d'ionnroiġiḋ Ciṙp, 7 do ṫóccaiḃ Ceaṙp a [cia]ṫ ar a ceaṫ, 7 do rinne bloḋa beġa fo coraiḃ an ċuiaiḋ do'n ċaoiṁċéṫ 7 tug [aiṫ]bém ḋó, 7 ó naċ cumang aiġe a iomġaḃála, dooben an builleaċ a ṁullaċ a ṁaoile(1°) [gur] facaiḃ gan anmain irin ionaḋrin é; 7 do ġluair Fergcur roime do ċuairtuġaḋ [an ċ]aṫa ar a h-aiṫle, 7 ro ceaoil sluaġ na caṫraċ roime ó do ṫuit Ceaṙp lair, [7] ní raiḃe acmoing a gaḃála rir dia errin aca.

LIV.

Ḋala Mircenmair ro fergur[tai]r comlann re Cairḃre Congancneraċ mac Cairḃre Ciruim 7 tugsan ornaḋ eccomlainn [ar Cair]ḃre, 7 do ċuala Fergur rin 7 táinic d'forṁtin Cairḃre 7 tug Fergcur béim do Mircenmar gur ḃir a ceiaċ 7 a caṫbarr ina ċenn 7 fór gur ḃir muinél an [ċaiṫṁ]leaḋ, 7 rioba dorig le Muirin an mile rin d'a muintir do ṁarḃaḋ 7 riobaoi féin ag riġe an ċaṫa go cuiaṫa 7 ro ġaḃ caċ a ḟeiḋm caṫa annrin 7 ar é tiġe ro riġeoḋ an caṫ annrin go rorċeaḋ cairbaḋ[c]ceṫrṁada (2°) ó

(1°) maoile, gen. of maol, 'the head' (Dinneen, "Dict."). (2°) ceṫrṁada, 'four-wheeled'; cf. Lat. *petorritum*, a loan-word from Gaulish *petvar* + *rith*.

forthwith, and began to crush it in wild and very vigorous fashion, and he inflicted heavy, great, and thick slaughter on the battalions, and made of them one battalion, both of his own hosts and the followers of Muirn; and they deemed it easier to go for their arms and their own sharp-edged weapons than to be prostrate before Fergus; for almost[1] thirty heroes fell at his hands with every blow they received, so that he left the best of[2] them all dead in their gore on the strand.

As to Cearb he inflicted great slaughter on the battalions of [Conghal]. When Fergus heard those body-strokes, he came towards Cearb through the battalions, and a great number of soldiers were slain by them. Fergus scattered them all on either side till he reached to where Cearb was in the battle, and he made a stroke at Cearb, and Cearb raised his shield to defend himself, and he made small fragments of the fine shield at the feet of the warrior; and he gave him a second blow, and as he was not able to avoid it the blow cut off the top of his head, so that he left him lifeless in that place. Fergus went to the battle after that, and the host of the 'cathair' divided before him since Cearb had fallen at his hands, and they were not able to resist him after that.

LIV.

As to Miscenmas he waged battle with Cairbre Congancnesach, son of Cairbre Crom, and he drew from Cairbre the groaning of unequal combat; and Fergus heard that and came to help Cairbre; and Fergus struck Miscenmas so that he broke his shield and his helmet on his head, and he broke the neck of the warrior as well, and Muirn grieved at that warrior of her people being slain, and she herself was waging the battle right bravely, and each one took his part in the battle then; and so closely was the battle woven together that a

[1] Ar uaill nach: lit., 'it is little that . . . not.' [2] MS. has ofgla. Fogla = 'the choice portion, the best.' The syntax is not clear to me.

n-uillinn go céle de, 7 táinic Anadal mac rig Conenn 7 Muiredhach Meringeach mac rig Alban 7 Cruimthann mac Fergusa Fairrge 7 Oilill Teora Gaut 7 Oilill Teora Crimh, 7 dobenrad rin uile a mbeim cata 7 a rligi milead ar cat Muime, 7 táinic Meime, Semne, 7 Laithemne, Fiachu, Fercc, 7 Fithrui(1°) i ttuairceirt an chata chétna, 7 ro thanigriot rin an cat a ccétoin. Muirn umorro ro gabrithe ag rloige na rluag no go riaimic go h-airm a riaithe Congal. Ba h-amlaidhrin do Congal riadaoi ag a h-iarraidhri ari fud an chata go tarla air i 7 tuc reiat re reiat di 7 [ba] banne re friar(2°) 7 ba begán a ffail moriam gach comlann d'ar cuireadh a brail an comrucrin Congail 7 Muime; uair ar amlaid boi Muirn .i. go mad forneirt ari feriaib an beatha uile illor gairthi .i. neart céd i ccat no i ccomlann imthe, 7 ro gab ag forriaé Congail irin chomlann gur gér(3°) a rgiath fair. Ó'doconnaic Bruchne rin, ro reiech go gairg 7 go gairbéaé gur fille[r]dair cad uile fair. "Ort do choll duarair,(4°) a Congail!" ol Bruchne, "uair ní mac rig Éireann tú 7 ar dutcha dámra in rige ina duit, 7 abairri gur tu Bruchne 7 leicc dámra an comlann 7 biaid ingen ri[g] Lochlonn agam." Ir ann rin do éirig fercc, conrad 7 chiodacht Congail, 7 do gab ag forriaé Muime go ttabriad da béim im gach mbéim di, agus tucc cáé caoga chiecho ari a céle, 7 tug Congal an chreacht uachtariaé uirrirri .i. do ben a ceann d'a coluinn 7 do chiait 7 do chommaoid ari lár an chata é.

(1°) Also occurs in text as Fithrui. (2°) banne re friar: cf. Meyer, "Contr. to Ir. Lexic.," *s. v.* banne; banna ria friar, 'a drop before a shower.' O. Ir. fri, frie, and re-n, ria-n have fallen to re in Late Middle Irish. I should, perhaps, translate re here by 'before.' Cf. also Windisch, "Wörterbuch," *s. v.* banna and re-n. (3°) gur gér: 3rd sg. pft. of gérim, 'moan, resound, roar.' (4°) Coll duarair: the expression occurs in "Silva Gadelica." I have lost the reference. Cf. Hogan, "Irish Idioms," p. 82, ort do chol agus do chonnrácht! 'Woe betide you!'

four-wheeled chariot would stretch from end to end of it[1]; and Anadal, son of the king of the Concheanns, and Muiredach Mergeach, son of the king of Scotland, and Criomhthann, son of Fergus Fairgge, and Oilill Teora Gaoth and Oilill Teora Crioch came, and they all cut out their warrior-gap and their warrior-path in the battalion of Muirn; and Merne, Semhne and Lathairne, Fraoch, Ferg, and Fithnius came to the north of the same battalion, and they thinned forthwith the battle-throng.

Muirn, however, kept[2] attacking the hosts till she reached the place where Conghal was. Conghal had been seeking her through the battle till he met her, and he opposed his shield to hers; and it was as a drop to a shower, and it was little as compared with much, every combat that had been fought in comparison with that combat of Conghal and Muirn; for it was thus with Muirn, viz., she would[3] exercise supremacy over all the men of the earth through (her) valour,—she had the strength of a hundred in battle or combat; and she attacked Conghal in the fight, so that her shield resounded on him. When Bricne saw that, he shouted hoarsely and viciously so that all looked at him.

"On yourself be your dire ruin, O Conghal!" said Bricne, "for you are no son of a king of Ireland, and the kingship is more mine than yours, and say that it is you who are Bricne, and let me wage the fight, and the daughter of the king of Lochlann shall be mine." Then the anger, rage, and valour of Conghal were awakened; and he commenced attacking Muirn, and he gave her two blows to every blow, and they both gave one another fifty wounds, and Conghal dealt her the final blow,[4] viz., he cut her head from her body, and he brandished it, and boasted of it in the battle.

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[1] For this expression cf. ll. 9–10, p. 64, ar é ṫlus̄ fo ṙiġeḋh an caṫ ṙin co roiċṙiuṙ ṙoṫ carbaiḋ o'n uillinn go ċele ḋíb. [2] Lit., 'began.' [3] Lit., 'that there would be.' [4] Lit., 'the uppermost blow.'

LV.

Do chuaid imorro a n-grádh 7 a n-gairgiud do muintir Muirne ó do chuit Muirn 7 do mug énmaidm dib uile irin cathraig 7 níor dioion doíbrion fin, uair an neach dob' ion-marbtha díob do marbad uile iad 7 gach aon marb' ion-marbta do cuiredh a nodoirse iad an fad dobádar irin cathraig do'n chur fin. Do airicced 7 do h-inorad (1°) an tír uile leó, uair do bí diol fer tralman do maithes innte 7 do bádarran aimsir fada innte acca leigen 7 ag caithem gacha maithesa díob fin no gurbo flán uile iad. Iar fin adubradar muintir Congail: "ar mithid duinn imtheacht ar in cathraigsi," ar siad. Ir ann fin tucadar a seóid 7 a maoine 7 a h-ionnmusa d'ionnroigid Congail 7 do pónrat a tri iad .i. a thuan dó fén 7 an dá thuan (2°) oile d'a macaib nuag 7 d'a muintir ar cena, 7 tuc a thuan fém d' Airgiunn, diadi nig Loclann; 7 anuair dob' ullam in-imtheachta iad, adubairt Congal riu: "múraidsi an cathair-si duinn," ar sé, "conach giabe aitreab innte coidce d'ar noéis, conach millter an domun ersi ni bus mó." Do múrad leoran i amlaid fin 7 tángadar ina longcaib iarum co n-iomad gacha maithesa leó, 7 ba mór leó a menma anndin. Ro fiad Bruiden ar in cathraig d'a ér (3°) iarsin 7 arcedh adubairt: "Ir maith linne cathair Muirne d'faicsin amlaid súd," ar sé, "7 dobí uair 7 riab' iongnad a biad amlaid 7 muna beith Feidlimid mac Rosa ri Fotharta a mbethaid aguinn ersi ó fluagaib Muirne, uair ar é do marb Cirb, Mircenmar, 7 Saigid ingen Cathbuinn"; 7 adubairt in laoi and:—

Farad Dún Muirne móire,
imar cuirremar gáire!

(1°) Cf. Atk., "Hom. L. Br.," *s. v.* inorith. (2°) da thuan; thuan is neuter in O. Ir., and hence it is eclipsed after the nom. neuter da. (3°) *I.e.*, éis.

LV.

There came, however, horror and courage to Muirn's followers when she fell, and they inflicted a single defeat upon them in the 'cathair,' and that did not serve them, for those of them who were fit to be slain were all slain, and all that were not fit to be slain were cast into bondage whilst they were in the 'cathair' on that occasion.

The country was plundered and attacked by them, for there was sufficient wealth in it for the men of earth,[1] and they were a long while recovering in it, and enjoying every good thing till they had all recovered.

Thereupon the followers of Conghal said: "It is time for us to set out from this 'cathair,'" said they. They then brought their jewels, riches, and wealth to Conghal, and divided them in three, viz., a third for himself, and the two other thirds for the kings' sons as well as their followers; and he (Conghal) gave his own third to Uirgreann, the druid of the king of Lochlann.

When they were ready to go, Conghal said to them: "Destroy this 'cathair'," said he, "so that it may never be inhabited[2] after us, and that the world may not be harried from it any more." It was thus destroyed by them, and they came afterwards to their ships with store of every kind of wealth, and they were then in high spirits. Afterwards Bricne looked back at the 'cathair,' and what he said was this: "We are glad to see the 'cathair' of Muirn in yonder state," said he, "and there was a time and it were wonderful that it should be so; and save Fergus mac Rosa, no one of us would have escaped out of it alive from the hosts of Muirn; for it is he (Fergus) who slew Cearb, Miscenmas, and Saighead, daughter of Carrthann"; and he recited the poem:—

A desert is the 'dun' of great Muirn
Round which we shouted![3]

[1] ᚉᚑᚃᚂ ᚠᚔᚅ is a common expression to express the idea 'fit for one.' ᚠᚓᚅᚌᚌᚐᚃ-ᚋᚐᚅ here translated by 'men of earth,' in Mod. Irish might mean 'well-to-do men.' [2] Lit., 'so that there may never be a habitation in it.' [3] Lit., 'we sent forth a laugh.'

Fáda dobí in [m]aiter!
Do millriom a mormaiter;
Muna beit Fearccur mac Rora
Do gniomaib gairga gora,
Ni étmodad [fer] uaimm de
O flogaib Muirne mó[ire].
Do millriomar uile a dún
Ir do múrramar a múr
Dobo caoin a port [amaċ] (1°)
Act gé tá anoct na farad.
Farad.

LVI.

Do tógbadar a fiuil a n-áirde iarsin [7] tángadar siompa isin fligid céona 7 do cuadar a ngriám do na maraib diad[ideacta] bádar siompa mar do cuaid do'n cathraig fén; 7 dobádar caoicair ar mí[r ar] muir no go ránga[dar] cnióca Loclonn; 7 tuccad aithne forra ag teacht docum tíri[e] 7 tángadar fiogriride Loclann ina n-aghaid d'feritum fáilte frú, 7 fuccad a tteach a[n] rigi iad, 7 dobádar ag fled ól 7 ag aoibnes an oidche sin, 7 go cenn trí lá 7 teóra h-oidche ina diaig. Ro fiarfaigedar maithe Loclonn scéla dib iarsin 7 do cuaid Bruicne a ccend scél d'innisin, 7 do innis gniomrad 7 comrac gach aonfir fo léith do na laochaib. "Is mór d' ulc fuair gach fer ann," ol sé, "7 gid mór do maith do rónrat uile, do cinn (2°) Fergus ollda, 7 Beinda ar í fodesta (3°) gach olc da bruadramar d'fagáil duinn," ar Bruicne; 7 robeit in laoi:—

Ránga[mar] cathair Muirne;
Fuaramar mór do duilge,
Ar cruas a curad gan on
Ar ar gairge a h-oncon.
Fearccur do marb Cirb 'ran cath;
Mircenmur dobí 'gar mbrath;

(1°) M. O'C. supplies amaċ here, and the line is transcribed, with the word amaċ added, at the bottom of p. 29 in MS. by E. O'Curry. (2°) do cin . . . ar, 'he surpassed'; cf. cin(n)id ar a cómaoraib, 'he excels his fellows,' "C. R. na Rioġ," Hogan, p. 92. (3°) fodesta = fo + d + esta, 'id efficit,' hence the acc. olc.

Long-lived was its[1] prosperity!
We laid waste its great wealth;
Save it were Fergus mac Rosa,
Through fierce deeds of strength,
No one of us would have escaped from it,
From the hosts of great Muirn.
We all harried her 'dun,'
And we razed its wall;
Its harbour was fair
Though it is now a desert.

LVI.

They hoisted their sails after that, and came the same course; and they were horrified now at the spell-bound[2] seas before them, just as they had been at the 'cathair' itself; and they were a fortnight and a month on the sea, till they reached the territory of Lochlann; and they were recognised coming to land, and the princes of Lochlann came towards them to welcome them, and they were led into the king's house, and that night they were drinking[3] and pleasuring, and so to daybreak, and for three nights afterwards.

The chiefs of Lochlann sought information from them after that, and Bricne proceeded to tell his tale, and he recounted the feats and combat of each individual hero. "Each one met with great trouble," said he, "and though it is many a good thing they all have done, Fergus surpassed them, and Beiuda is the cause of every trouble we met with," said Bricne; and he recited the poem:—

We reached the 'cathair' of Muirn;
Much sorrow we met with,
Through the vigour of its heroes, without blemish,
And through the fierceness of its wolves.
Fergus slew Cearb in the battle;
Miscenmas was deceiving us;

[1] Lit., 'the.' [2] M. O'C. supplies ꝺꝛꜳoıꝺeꜳċꞇꜳ. [3] ag fleḋ ól; *leg.*, ag fleḋ óil, 'at a feast of drinking,' or ag fleḋ-ól as a cpd.

Ár an sluaig ó sin amach
Do chuaid for muintir na cathach. (1°)
A Dhiuda guran n-oirech n-dil!
Fuaramar uait mór n-imnig.
Ár an dunaid, nach ár gar!
Do chuirfem ó rangamar.

Ran.

LVII.

"Ni chualamar riam gairgead ba iongantaige ina sin," ar rig Lochlonn, "uair dar linn gid iad fir na talman do biad ag togail na cathach sin noch riachtanaig uile uirre, 7 ni tiubhrainig geill no briaghe d'a h-airdeóin erne." Ir ann adubairt rig Lochlann: "dobeurra an ingen do Congal," ar sé, "7 caithed tigernas Lochlann fair in ced bliadain a n-éccmuig Érenn." Tuccad an choibce d'ingin rig Lochlonn ann sin, 7 ochuala si gniomhad Congail cus gniad deirmais dó 7 dobi an ingen go dubach dobrónach do gniad Congail 7 do fiafraig si Lochlann di: "Cred an duba no an domheanmain sin oirt, a ingen!" ar sé, "do chiuin do dhallb 7 do dhénam?" "Ni fédaimsi sin do ceilt, a si," ar an ingen, "uair ar é gniad Congail atá agam ag diúgail mo chroicha 7 mo dhealba diom." Ir annsin tuccadh Congal d'ionnsoighidh si[g] Lochlann. "A Chongail," ar sé, "ni cóir duit beith gan mnaoi agad mar sin, 7 tabair m'ingena." "Ni chubhaidh i roeil," ar Congal, "uair biodba dam i, uair docuir si gera 7 aimid oiam fén 7 ar do muintir fa coibce nar faoil sí d'fagáil ionnus go bragmaoi bár aga h-iarraid, 7 ni chubhaidh i ar an adhbar sin, act tabairt d'fior eile i, uair ni bia mo nama um' leabaidhe." Dála ingine rig Lochlann connige sin.

(1°) This line is hypermetrical. Omit do before chuaid.

From that out slaughter of the host
Passed over the people of the 'cathair.'
O Beiuda of the pleasing face!
Through you we have met with great hostility.
Slaughter of the host, no slight slaughter!
Have we inflicted since we came.

LVII.

"We never heard of more wondrous deeds than those, said the king of Lochlann, "for it is our opinion that were the men of the earth[1] destroying that 'cathair,' the whole of them would not succeed, nor would they take from it hostages or prisoners in its own despite." Then said the king of Lochlann: "I shall give the girl to Conghal," said he, "and I shall share the lordship of Lochlann with him as long as he shall be out of Ireland." The dowry was then given to the daughter of the king of Lochlann, and, when she heard of Conghal's feats, she fell greatly in love with him; and the girl was downcast and sad through her love for Conghal, and the king of Lochlann asked her: "What is this depression and dejection, O daughter," said he, "which has taken away thy comely form[2] and shape?" "I cannot conceal that, O king!" said the girl, "for it is my love for Conghal that takes away my comely form and shape."

Then Conghal was brought to the king of Lochlann. "O Conghal!" said he, "you ought not be thus without a wife, and take my own daughter." "I shall not take her indeed," said Conghal, "for she is my enemy, since she placed bonds and prohibition on myself and on my people in regard to a dowry that she did not think obtainable, and so she thought we should meet our death in seeking it; and for that reason I shall not take her; and do you give her to some other man, for I shall not wed my enemy." So far, as regards the daughter of the king of Lochlann."

[1] On p. 118 we have 'of men of earth,' fer talman. [2] Lit., 'form.' 'Comely' s included in the sense.

LVIII.

Iomthusa Congail cona muintir fo caithsat fé n-aimsire i cenéocaib Locklano, 7 niorb' aoibne do fig Locklann ina do Congal cona muintir acht muna beth a fad leis beth a n-eugmais Éireann. Tuccad aon do lo maithe a muintire cuige d'a agallaim, 7 adubairt fris: "acht cid aoibinn duinn beth a bfegmais Éireann mar atámaoid ag caithiom fige Locklonn, ar mithid duinn dul do gabáil Éirenn." "Mara denmneadh letsa sin, a Congail," ar siad, "ni luga ar eth linne"; "7 déntar a comairligead sin le fig Locklann," ar cách. Do comairligead sin fursin fi[g]. "Ni dionsna sibsi sin," ar in fi, "gan a comairligud le maithib Locklann uile." Do fónadh fleth mor ag in fi[g] do maithib Locklano 7 tuccad cuige iad uile, 7 adubairt fris: "Congal," [ar] sé, "atá ag dul d'ionnsoigid Éireann, 7 cred adeirthi fris?" "Adeirim," ar siad, "[go m]ad olc linn a imteacht acht muna do gabáil fige n-Éireann téid, 7 mared siad[maoi]one lais uile." "Na h-abraid sin," ar Congal, "uair ni tiucfa neach liomsa do gab[áil] Éireann acht an lion táinic liom ersoe, acht amáin cuirfid sibsi cét do laochraid [Loc]lann limsa 7 d'a n-ogbad (1°), 7 dá n-gabarsa fige n-Éireann bud cara daoibsi mé." "Do[gé]b-tar sin go failtead uainne," ar maithe Locklann. Do tógbad coblach Congail ar muir, [7] do éeileabair do maithib Locklann, 7 ba dubach dobrónach bádar na maithe sin ag eirtheacht re a éeleabrad.

[Tá]inic Congal lion a loing-si d'ionnsoigid Fionn-locklann 7 na n-oilen, 7 do gab fige Muile 7 [I]le 7 Cinntire; 7 do clos (2°) a cenéochaib Bretan, Alban 7 Saxon Congal do beit ag gabáil forneirt (3°) ar na h-oileanaib

(1°) MS. n-ogbh*adh*. (2°) do clos (no chlos), 3rd sg. T-pret. pass. of cloos, 'I hear.' (3°) MS. forneirt.

LVIII.

As to Conghal and his followers, they spent some time in the land of Lochlann, nor was it pleasanter for the king of Lochlann than it was for Conghal and his people, save that he deemed it long to be away from Ireland. One day the chiefs of his people came to him to converse with him, and he said to them: "Though it is pleasant for us to be away from Ireland as we are, enjoying the kingship of Lochlann, it is time for us to go and seize Ireland."[1] "If you think it pressing, O Conghal!" said they, "not less do we." "Let that be communicated to the king of Lochlann," said each. It was communicated to the king. "You shall not do that," said the king, "without communicating with all the chiefs of Lochlann." A great feast was got ready by the king for the chiefs of Lochlann, and they were all brought to it, and he said to them: "Conghal," [said] he, "is going to Ireland, and what do you say to him?" "We say," said they, "that we think ill of his going, unless he is going to seize the kingship of Ireland, and, if he is, we shall all go with him." "Say not that," said Conghal, "for no one shall come with me to invade Ireland but the band that came out of it with me, but only send twenty hundred of the warriors of Lochlann and of their young men with me, and if I get the kingship of Ireland, I shall be your friend." "We shall give that with pleasure," said the chiefs of Lochlann. Conghal's fleet put out to sea, and he bade farewell to the chiefs of Lochlann, and downcast and sorrowful were those chiefs listening to his farewell.

Conghal with all his fleet came to Fionn Lochlann and the Isles, and he took the kingship of Mull and [Islay] and Cantyre; and it was heard throughout the lands of the Britons, Scots, and Saxons that Conghal was dominating

[1] This introduces a new series of episodes in the exploits of Conghal outside of Ireland. However, the exploits in Lochlann, the Isles, and Britain are closely connected in the development of the story, and, for this reason, I have not made a new division here.

7 ag oitiugad a noaoine; 7 do commoriad sluaigte mora ag lucht Innsi Bretan (1°) re h-aghaid Congail, 7 doibsiur rochraideda romda irna h-oirerraib aca ag forcoimed ar Congal cona catcaib.

LIX.

Ar é ba ri Bretan an tanrin .i. Aitiuri mór mac Iubair, 7 ar é ba rig Sagsron ann .i. Toirna mac Tinne. Agus do cuir Aitiuri mac Iubair teachta go Congal d'a riadh rir go ttiubhradh fén rige Bretan dó; "7 na tabhradh a loingeas do millead na crichi," ar sé, "acht teighidh d'ionnsoighidh rig Sagsran uair bidhba dámha é." Tángadar na teachta sin d'iarraidh Congail a ttraigh Bretan (2°) a n-oirer Alban, 7 d'fiarfaigh Congal; "canar a ttángadar na teachta úd," ar sé. "Ó Aitiuri mac Iubair, ó rig Breatan tángamar do thabairt rige Bretan duitsi ó Aitiuri," ar siad, "7 d'a riadh let do sluaigte do breith i crícchaib Sagsron docum Toirna mic Tinne, uair bidhba duitsi 7 dóran é, 7 adeir go ttiubhra sé cat duitsi." "Dénaidsi imteacht," ar Congal risna teachtaib, "7 bi fleadh ag Ri[g] Bretan am' oidhchi-si"; 7 tugsan seoid 7 maoine do na teachtaib, 7 do imthigsan go buidheach. Dála Congail, nir fágaib an t-oirer sin no gur ghabhsat na h-Albanaigh do; 7 do biadaoi go triaigh m-Breatan gach n-oidhce, 7 adubairt Fachtna Finn File re Congal: "maith, a rígh," ar sé, "ar mithidh duitsi dol do ghabháil rige Saxon, ó do ghabair rige Alban 7 na n-oilen." "Mar adeura in rig mór Fergcar, ir amlaid do dénam," ar Congal. "Adeim-si riot," ar Fergcur, "fuiread ad' longport fén 7 dobeir-sa cat do ri[g] Sagsran no go ngeubad a rige duitsi." "Ber buaid 7 bennachtain, a rí móir," ar Congal, "7 ir sinn uile riachar ann."

(1°) Bretan; gen. pl. of Britan: Britons. (2°) Trag Bretan: a translation of 'Littus Britannicum,' a parallel phrase to the well-known 'Littus Saxonicum.' As Dr. Guest has shown, the word 'shore' meant in the phrase 'Saxon shore,' not a shore occupied by Saxons, but a boundary against Saxons. *Vide* Add. Note.

the islands and destroying their inhabitants. Great hosts were got ready by the inhabitants of the island of Britain against Conghal; and they had gathered great numbers in the districts in defence against Conghal and his battalions.

LIX.

The king of Britain at that time was Arthur the Great, son of Iubhar, and the king of the Saxons was Torna mac Tinne. Arthur, son of Iubhar, sent messengers to Conghal to tell him that he himself would give the kingship of Britain to him; "and let him not bring his fleet to harry this territory," said he, "but let him go against the king of the Saxons, for he is an enemy to me." The messengers came to seek Conghal from the British shore into the district of Scotland; and Conghal asked: "Whence have come yonder messengers?" said he. "From Arthur, son of Iubhar, the king of Britain, we have come in order to hand over to you the kingship of Britain from Arthur," said they, "and to tell you to lead your hosts into the territories of the Saxons against Torna mac Tinne, for he is your enemy and his [Arthur's], and he says he will attack you." "Proceed," said Conghal to the messengers, "and let the king of Britain have a feast ready for me"; and he gave jewels and rich store to the messengers, and they went off right thankful.

As to Conghal, he did not leave that district till the Scots gave pledges to him, and they came to the British shore every night; and Fachtna Finn File said to Conghal: "Well, O king," said he, "it is time for you to go to take the kingship of the Saxons, since you have taken the kingship of Scotland and the Isles." "As the great king, Fergus, shall say, so shall we do," said Conghal. "I say to you," said Fergus, "abide in your own encampment, and I shall give battle to the king of the Saxons till I shall seize his kingship for you." "Success and blessing, O great king," said Conghal, "and we shall all go there."

LX.

Agus do chuadar móiriúnól mór ar aonfluaigeadh i cCríochaib Sagran, 7 dobádar maithe Saxon ima Rí[g] tionóilte ar a cceann; 7 óconncadar Congal cona cathaib cuca, dogab eagla 7 uamhan mór iad ag a faicsin. "Eigiu duinn, a fhíora," ar Rí Saxan, "7 cóimigiu bar ccatha a n-aghaidh Congail." "Na h-abair-si sin, a rígh," ar maithe Sagran, "uair ni fuilmithone lion catha do Congal, uair gach eólus d'a ttabair a aghaidh ar dó ar tréigi, 7 ní thucsad laochraidhe Locha cath dó, 7 dobéraimne rige dó, 7 athcuirfem thusa ar do rige." "Rachad-sa d'a fiadhugad, mareb," ar rig Saxon,—uair ni obannsan óglach d'a tti ima theach acht ciod fála biar dó sin. Do gluair an rí roime go fáinic Guran ccairdiuc dobi or cionn an chalaid imar gab cobhlach Congail; 7 ar amhlaid dobádairéin 7 buidi a long cengailte d'a chele aca 7 leibhionn longa ar n-a nóenaim dib. Do labair rí Sagran rú do'n chairdiuc, 7 arbert aroubairt: "A Congail," ar sé, "is do thabairt do bhreth fén duit tánag-sa, 7 tegaid bar n-áor dána am' aghaidh-se"; 7 tángadar a n-aghaidh an rí[g], 7 fuagadar d'ionnsoiccid Congail é. "Da bar fiadhugad tánac-sa do'n chuid-sa," ar in rí, "tar ceann mo chíche 7 m'fheidhmn, 7 ar f[eairg] dílgi mise da bár fiadhugad 7 mo dul lis d'aiccsin oilean eile ima aiccsin mo chíche[-si do] dénaim dílgi." "Is fíor sin," ar Congal; 7 do bí aga n-agallaim, 7 aroubradar in laoi sunn:—

A loingeas an mhara mis!
Ca haitheasc fuilti d'iarraid?
An aiccsinn iarraid no an [cath]
No in ngeubthaoi fír gan anbhas?

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[1] Lit., 'From all the information his appearance gives.' [2] loingeas = 'fleet,' 'voyage,' 'exile.' [3] Lit., 'what advice, reply.'

LX.

A very great multitude went on one expedition into the territories of the Saxons, and the chiefs of the Saxons were gathered round their king; and when they saw Conghal and his battalions coming towards them, great fear and dread seized them at the sight of him. "Rise, O men," said the king of the Saxons, "and draw up your battalions against Conghal." "Say not so, O king!" said the chiefs of the Saxons, "for we are not a match in numbers for Conghal, for, to judge from appearance,[1] it is he is strongest; and the warriors of Lochlann did not offer him battle; and we shall give the kingship to him, and we shall drive you out of the kingship." "I shall arrange with him, if that be so," said the king of the Saxons,—for he refused no warrior who came into his house, even though he had a spite against him. The king moved forward, till he reached the rock that was above the harbour into which the fleet of Conghal came; and these had the decks of their ships bound together, and a naval platform made of them. The king of the Saxons spoke to them from the rock, and said: "O Conghal!" said he, "it is in order to grant you your own terms I have come, and let your men of science come before me"; and they came before the king, and they brought him to Conghal. "To offer submission to you I came on this occasion," said the king, "for the sake of my territory and land; and it is better for you to have me in submission to you, and to have me go with you to devastate some other island, than for you to devastate this land of mine." "That is true," said Conghal; and he kept conversing with them; and they recited the following poem:—

O fleet[2] of the active sea!
What[3] do you seek?
Is it devastation or [war] you seek,
Or shall you take peace without deceit[4]?

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[1] Aiteas, 'reply,' 'advice,' 'report,' 'tale,' 'word.' [4] anbhas: cf. Meyer, "Ir. Lexic.," *s. v.*

Fearr lind fil ina cath cruaid
Ar n-arrlaid buinn tear ar thuaid,
Tógbad mur gu to . . . (1°)
Go mad uilibe (2°) ar muintir;
Racad-ra lib go faoilid
Luct caoga long do laochaib
D'arccain tire, torann t[rer]!
Mad fergibe lib mo loinccer.

A loingeir.

"Tabairt inge m'feidinn fén, a Congail," ar ing Sagran. Tuccad dóran sin 7 do sinnead cadac 7 cathadad eathartha. "Tic[id] a tíri fearda," ar Toirne. Ir annsin táinic Congal a tíri cona muintir. Rogabad 'r[an] fhuil letanaimad aca ann 7 tuccad fuigeg fleidhe móire ó Ri[g] Sagran do [Congal 7 d'a] cobhlach; 7 dobiod an sa fén a bhrocair Congail gach én lá. Táinic macaom chruaid caomhaluinn do fluagaib Saxon a ccuma cáich d'a n-ionnroicciu, 7 ar é ní do sinne [ré do?] dénam cluiche .i. sioth do boiid na luinge co a cele do'n chablach uile mar luar[gad] ainnle no feidhe gan toimeart a neacha uime; 7 dobádar maithe an thruaig uile ag a feuchain. "Cia in mac beg úa do[g]ní an gliocus gairciu ar na longaib?" ar Congal. "Mac daimha súd," ar in sa, 7 táinic deigad móir de ag a nadha. "Cá h-ainm atá air?" ar Congal. "Aitcur Aoinfer," ar sé Sagran. "Goiridir cugoinn é," ar Congal, Do goinead é 7 do fuid a bhraonuire Congail 7 do gab Congal ag ainer (3°) fair, 7 ar glic sin fheaccair an macaom é. Táinic ullmugad fleidhe [do] sí[g] Sagran, 7 tuccad do Congal cona muintir i no go ttainic oidhci. Ir annso benar tallann fceoil oile do'n chaithemh Congail Clairingnig.

(1°) MS. defective. (2°) uilibe; the sense of this word is not clear. Can it be for ullibe, 'the greater thereby'? uilli, compar. of oll, 'great.' (3°) ainer: *sic* MS. for aigner, 'pleading,' 'questioning.' *Vide s. v.*, Meyer, "Ir. Lexic."

We prefer peace to harsh fighting;
After having searched south and north
A wall was raised . . . .
So that our followers would be the greater thereby;
I shall go with you gladly
With[1] fifty ships' crews of heroes
To devastate territory, thunder of wars!
If you prefer my voyaging.

"Take the kingship of my own land, O Conghal," said the king of the Saxons. That was given to him, and an alliance and friendship were made between them. "Come to land forthwith," said Torna. It is then that Conghal and his followers came to land. They then went into the broad-armed port, and a great feast[2] was given to Conghal and his fleet by the king of the Saxons; and the king was with Conghal every day. A strong, very handsome young warrior came from the hosts of the Saxons towards them; and what he was engaged in doing was, performing a feat, viz., running from the deck of one ship to another of the whole fleet, like the movement of a swallow or a roe-deer,[3] without halting in his running; and the chiefs of the whole host were watching him. "Who is the little fellow yonder, performing feats of valorous cunning[4] on the ships?" said Conghal. "He is my own son," said the king, and he reddened as he said it. "What is his name?" said Conghal. "Arthur Aoinfhear," said the king of the Saxons. "Let him be called hither to us," said Conghal. He was called, and he sat down before Conghal; and Conghal commenced questioning him, and the youth answered in clever fashion. A feast was got ready by the king of the Saxons, and Conghal and his followers were entertained at it till night came. Here belongs a portion of another story in the martial exploits of Conghal Cláiringhneach.

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[1] Rácaoṁa . . . luċt caoṁa, &c. Cf. for this construction the English one, 'we went fifty strong.' [2] Lit., 'a preparation of a great feast.' [3] Aiṁle no ṁeṁbe: a common cheville in Irish tales. [4] Lit., 'cunning of valour,' or 'valorous cunning.'

LXI.

Dála Aituin móin mic Iubair .i. in Bretan; anuair do gab Torna mac Tinne in[ige] Sagran ar éiccin ar túr doinnde(1°) cheacd ar Aitun mac Iubair, .i. ar in[g] Bretan, 7 do aicc an dunad i riaibe an rí fén 7 do marb a muintir 7 fuair ben bár and; 7 dob' é ro adbar a báir .i. torrach dobi rí, 7 táinic am tui[rmid](2°) a toirrcera d'a h-ionnroicciud ann sin, 7 táinic rí 7 a cumal coimdeacta ar in t[each] amach go taob na triaga, 7 tángadar idain tuirmid(3°) a toircera d'a h-ionnroicciud annsin; 7 mar do chuala(4°) rí gáir an trluaig ag oirccain an baile, do rug an gein dobi fa a bruinne, .i. mac, 7 do fhideoil an cumal i; 7 anuair ráinic an cathair d'airgoin do cheoiledar sluaig Sagran d'iarraid edala, 7 tainic óglach do muintir in[g] Sagran a ccenn na riogna 7 na cumaile gur marb iad ar aon, 7 roconnaic an naoide m-beg ag tuitim a coim na cumaile. Ro gab dertion é ima oirileac 7 tug ler ina ucht é mar a raibe an rí, 7 do tairben dó é. "Ag ro, a Rí!" ar ré, "tuicuiti(5°) fuarura"; 7 do innis dó mar fuair é. "Folaig 7 tairciud go maith é," ar rí Sagran, "7 oiltear ar mo feilbi é, uair ní fuil mac agam." Iarsin do h-oilead ar sealbad(6°) in in[g] é; 7 ar é sin an mac do connaic Congal ag siubal for na longaib, 7 asubairt le rí[g] Sagran nar' mac dó an mac óg.

(1°) Mod. Ir., do sinne. (2°) tuirmid: tuirmeda is the older form. (3°) *Vide* (2°). (4°) do chuala: the forms adchuala, adconnaic, odchuala, odconnaic occur frequently throughout MS. Odchuala = ó adchuala, 'when he heard'; odconnaic = ó adconnaic, 'when he saw.' In a few places the forms odchuala, odconnaic are given in our MS. for adchuala, adconnaic, through confusion of the cpd. form ó + verb with the simple forms. Further, the scribe may have understood forms like odchuala as = ó do chuala. However, the forms ó do

LXI.

As to Arthur the Great, the son of Iubhar, the king of Britain; when Torna mac Tinne first seized by force the sovereignty of Saxondom, he made a foray on Arthur, son of Iubhar, the king of Britain, and he devastated the fortress in which the king was, and he slew his people, and a woman died in it; and the cause of her death was that she was pregnant, and the time of child-birth had come to her there; and she and her maid-attendant came out of the house to the side of the strand, and the pangs of childbirth came upon her there, and as she heard the shout of the host devastating the place, she gave birth to the child in her womb, viz., a son; and the hand-maid helped her. When the 'cathair' was devastated, the hosts of the Saxons separated to seek booty, and a warrior from the followers of the king of the Saxons happened upon the queen and the hand-maid, and slew them both: and he saw the little baby fall from the lap of the hand-maid. Disgust seized him at the idea of destroying it,[1] and he took it in his arms to where the king was, and he showed it to him. "Here is, O king!" said he, "a waif I found"; and he told him how he had found it. "Cover and care it well," said the king of the Saxons, "and let it be reared for me,[2] for I have no son." Thereafter it was reared for the king, and that is the lad Conghal saw running across the ships; and he told the king of the Saxons that the young fellow was not his son.

[1] Lit., 'about its destruction.' [2] Lit., 'in my possession.'

ċuala, ó do ċonnaic occur as well. The forms have been printed as in MS., without the apostrophe; but this analysis will make them clear to the student. (5°) tuiċuireċa, 'a waif': cf. tuiċaiṁċhe maṁa, 'a sea-waif,' 'a find of the sea,' "Br. Laws," v. 321. (6°) *Recte*, an feilb.

LXII.

Iomṫusa Aiṫiuiṁ mic Iubaiṁ .i. ṁí Bṙiṫan, doḃí a n-eṙláiṁṫe ṁóiṁ do cuṁaiḋ ṁna, 7 ní ṁaiḃe mac no iṁġen aiġe, 7 aṙ móṁ do ċuiṁ aiṁ ġan do ċloinn do ḃeiṫ aiġe, neaċ doġeuḃaḋ a ionaḋ dia éiṁ; 7 do cloṙ ṙo na cṁíochaiḃ ṙa coiṁneṙa ḋó, ṁí Bṙiṫan do ḃeiṫ ġan cloinn aiġe. Do bí bṙuġaiḋ a n-oiṙeaṁ Alḃan 7 dṁí mic ġniomaċa aiġe ṙe ġaiṙceaḋ 7 nioṁ ṁiaḋ leó an t-aṫaiṁ do bí acu, 7 do ċualaḋaṁ ṁí Bṙiṫan do ḃeiṫ ġan cloinn. "Iṙ olc ḋuinn ġan ḋuṫcuṙ ṁí[ġ] éiccin do ḃeiṫ aġainn," aṁ ṙíaḋ, "ó do ḃeiṫ do ġniomaiḃ 7 do ġaiṙceaḋ 7 do cṙoḋaċt aġuinn a ċoṙnaiṁ, 7 ġa ṙeṁṙ ḋuinn ní ḋ'a noiṁġenmaiṙ ina ḋul [ḋ'i]onnṙoiccid ṁí[ġ] Bṙiṫan 7 a ṁaḋa ġuṁab meic ḋó ṙinn." Aṙ í ṙin coṁaiṁle aṁ aṁ' [c]inneḋ aca, 7 do ṫionóilṙiod ṙluaiġ 7 ṙoċṁaiḋe 7 táṁgaḋaṁ ṁompa ḋ'ionnṙoiġṫid ṁí[ġ] Bṙiṫan, 7 ó ṁáṁgaḋaṁ é do ṙṁeaṙḃlaḋ 7 do ṙṁiṫeolaḋ go maiṫ íaḋ 7 do [báḋaṁ] go ceṁ ṙeaċt laiṫe ann. Do ṙiaṁṙaiġ Aiṫiúṁ ḋíḃ annṙin cuiċ íaḋ féin. "[Iṙ e]aḋ, daṁ linne, ġuṁab mic ḋuiṫṙi ṙinn," aṁ ṙíaḋ. "C'áiṫ a noeiṁeaḋ ṙiḃ?" aṁ [ṙé]. "An ṫan do báḋaṁ aṁ ionnaṁḃaḋ a cṁíoċaiḃ Bṙiṫan iṙ ann do ṁinniṙ ṙinn." "Iṙ [móṁ] do ṁnaiḃ do bi aġaṁṙa annṙin," aṁ in ṁí, "7 ni ḟeḋaṁ cia díoḃ baṁ maṫaiṁṙi, 7 aṫá coṁaiṫe aġaṁṙa aṁ a ṫṫiuḃṙoiṁn aiṫne aṁ mo ṁaicne ḃunaiḋ," aṁ ṙé, "[7] an ṫé nac bṙuil ṁileṙ ḋaṁ ni ġeuḃ aġam é acṫ gé ṫáim ġan cloinn. Tucṫaṁ leac(1°) uḃuill ċuġainn," aṁ ṙé, "7 aṫá uḃall iaṁoinn aġaṁṙa 7 caiṫiṁṙi in leac [ṙin], 7 an ḟeṁ aġuiḃ bṁṙeṙ an leac do'n ċéd uṁċaṁ aṙ mac ḋaṁṙa é ġan aṁaiuṙ, (2°) uaiṁ aṙ aṁlaiḋ aṫá an aicme ḋ'a bṙuilim-ṙi naċ ṫṫaḃaiṁ neaċ uṁċaṁ

(1°) MS. leaca, *passim*. (2°) Mod. Ir., aṁṁaṙ.

[1] aṙ móṁ do ċuiṁ aiṁ, 'it caused him great annoyance,' 'he was much put out.' The idiom is a very common one in Irish. [2] do cloṙ, 'it was heard.' 3rd sg. T-pret. pass. of cloṁ, 'I hear.' [3] bṙuġaiḋ, a 'brewy,' or 'hosteller,' 'one who kept open house.' In later Irish, 'a farmer.'

LXII.

As to Arthur, son of Iubhar, the king of Britain, he was very unwell through grief for his wife, and he had neither a son nor a daughter, and he was greatly put out[1] at not having any children—someone who should take his place after him; and it was heard[2] in the neighbouring territories to him that the king of Britain had no children. There was a hosteller[3] in the district of Scotland, and he had three sons, active in deeds of valour; and they considered the father they had as no honour to them, and they heard that the king of Britain had no children. "We regret not having some kingly inheritance of our own," said they, "since we have the deeds and the valour and the bravery to defend it, and what better could we do than to go to the king of Britain and tell him that we are his sons?" That is the resolution they adopted, and they gathered together hosts and multitudes, and they came to the king of Britain; and when they reached him, they were well served and entertained, and they were there till the end of seven days. Arthur then asked them who they were. "We are, we believe, your own sons," said they. "Where were you begotten?" said he. "When you were in banishment from the territories of Britain, you begot us there." "I had more wives than one," said the king, "and I do not know which of them was your mother; and I have a sign by which I recognise my own sons," said he, "and he who is not kin to me shall not receive it from me, though I am without children. Let an apple-stone[4] be brought us," said he, "and I have an iron apple, and do you cast that stone,[5] and whichever of you shall break the stone at the first throw is my own son without a doubt, for the race to which I belong have this peculiar to

[4] leac ubaill, 'apple-stone,' i.e. a stone at which the iron apple (uball iapainn) might be cast. 'In t-ubull cleṫṫ' heads the list of Cuchulin's games in the "L. na H. Táin," p. 73 a. [5] In leac sin: we should expect this to refer to the iron apple, and not to the stone. leac really means 'a flat stone.'

n-iompoill aca." "[T]abaiṫar an leac prin cugainn," ar píad, "7 an t-uball iaiomn go ttugam uiṫar gaċ duine de"; 7 tuccaḋ cucaran (1°) iad, 7 do ċaiṫeḋar uiṫar gaċ prí 7 do ċuireḋar taipre. "Is fíor prin," ar Aitiu, "ni meic ḋamsa pibi, 7 dobuḋ feṗṗ liom go maḋ eaḋ 7 niop ḋligeabaiṗi bṗecc do piaḋ ċugamsa"; 7 robeṗt an laoi :—

Aṫcomaṗc daoib liom gaċ laoi
A mhacpaide do luaiḋ an gaoi! (2°)
Noċa n-puil uaib, tolaib gal!
Neaċ dan' dual pige bpeatan.
Da maḋ meic pib do'n mnaoi mait,
D'ingin Cuerpreoil Aimmait,
Robrad oile lem' ċride,
A mhacpaide co moppide!
Sipi (3°) do paccbaḋ am' aonar
Go mba moide mo baogal
Sipe noċar fagaib mac,
Siaide uaim a h-aṫcomaic.

"Deunaiḋri imṫeaċt," ar pé, "7 gé táimi gan [c]loinn agam ni geub pibi." Do imgeḋar mic an bṗuigaiḋ uaḋa annsin.

LXIII.

Is ann prin tainic do Congal a fleiḋ a ttig pig Sagran, 7 do ċuaḋar uile ar prin go teaċ pig [bp]eatan 7 fuarḋar fáilte mor ann 7 doḃáḋar ag caiṫeam na fleiḋe doḃi [ann] go ceann caoiċḋi ar mír; 7 doḃi an macaom óg prin .i. Art Énfer a bṗarpiaḋ [Congal]l pirin pé prin, 7 ar amlaiḋ doḃi Congal 7 ciall bpeṫamail aige 7 gliocur pig. Aocon-naic gurab iad na beura o'fogain do pig bpetan, do fogain do'n macaom, 7 ar amlaiḋ doḃi Congal 7 pig bpetan

(1°) cucaran. For the origin of the aspiration in ċuca, &c., *vide* Pedersen, "Kuhn's Zeit.," xxxv. (2°) gaoi, acc. of gó, 'falsehood.' O. Ir., gáu, gáo, góo, gó; acc., góe, gói, gó. (3°) rri (?).

[1] Lit., 'it is thus is.' [2] Lit., 'put beyond.'

[3] aṫcomaic: O'R., *s. v.*, gives: 'a permission,' 'a request,' 'petition,' 'question'; 'asking' 'questioning.' Stokes, "S. na Rann," *s. v.* 'athcomarc' in Index, and MacCarthy, "Cod. Pal.-Vat.," Todd Lect., p. 40, give

them,[1] that none of them gives a false throw." "Let that stone be given us," said they, "and the iron apple, so that each of us may give a cast of it"; and they were given to them, and they threw a cast each, and they missed.[2] "It is certain," said Arthur, "that you are not my sons, and I should prefer that you were, and you had no right to tell me a lie"; and he recited the poem :—

I have a question[3] for you every day,
O youths who uttered the falsehood!
There is not one of you, floods of valour!
To whom is due the kingdom of Britain.
Were you sons of the excellent woman,
Of the daughter of Edersceol, the very good,
You[4] would be dear to my heart,
O youths of great activity!
I was left alone
That my danger might be the greater;
I have not found a son,
Farther off from me is his protection (?).

"Go away," said he, "and though I am without children, I shall not receive you." The sons of the hosteller then left him.

LXIII.

It is then that Conghal finished feasting in the house of the king of the Saxons; and they all went thence to the house of the king of Britain, and they received a hearty welcome in it, and they kept up the feasting there till the end of a fortnight and a month; and the young fellow, Art Aoinfhear, was with Conghal during that time, and it was a characteristic of Conghal's that he had a judicial sense and the skill of a king. He saw that the habits that served the king of Britain served the youth; and Conghal was so situated as to have the king of Britain on his right hand and

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ᚫᚄcomᚫᚁc, 'bulwark (?).' Cf. Meyer, "Contr. to Irish Lexic.," *s. v.* ᚫᚄcomᚫᚁc. None of these meanings seems suitable here. [4] ᚱobᚁᚫo, 'you were.' In the Glosses the pret. of the copula runs thus: sg. 1, ᚹoᚹᚁᚫ; sg. 2, ᚹoᚹᚁu*; sg. 3, ᚹobo. Then in 1st and 2nd sg. we have the personal forms ᚹoᚹᚁᚫm, ᚹoᚹᚁᚫᚄ developed. ᚱobᚁᚫo is also 3rd pl. Here I take it as 2nd sg. in agreement with collective mᚫcᚁᚫiᚇe, and not with ᚁib; otherwise it is 3rd pl.

ar a láim dess 7 lúg Sasran ar a láim clí, 7 adubairt Congal: "Maith, a Aitiuir!" ar sé, "an bfuil clann no iarmoiride agad?" "Ni bfuil, ged," ar sé. "Dursan do bed aithiriud," ar Congal; 7 dobádar mar sin an athairg sin, 7 lus Congal lu[g] Sasran ler ar n-a marbad a lún 7 a ccosar. "Maith, a lu Sasran!" ar Congal, "innis dam an fidnne um dáil an macaoim úd adcim ad' feilb," ar sé, "uair ni mac duit é, ged, 7 ar cormail a beusa 7 a uirlabra le lu[g] Bretan." "Adeur-sa liotsa a fidnne sin," ar lug Sasran, 7 lo innis an scél uile athuil tairis ó tus go deired. Do furdigead tesad n-óla aca iarsin athail do[g]nithi do bunad, 7 adbert Congal: "mait, a Aitiuir!" ar sé, "cá luad dobeurtha damsa dá bragunn mac dionghala duit?" "Ni bfuil sin bit agamsa ni nad tiubrainn duit," ar Aitiur, "act gomad mac oiles dam é." Do innis Congal an scél fisse uile dó 7 tuccad briathemnar cucta, 7 do innis lug Sasron an fidnne doib, 7 do lugsat do breith a mac fén d'Aitiur annsin, 7 adubairt Congal: "Deuna-sa altranar 7 cathardad le lug Sasran, a Aitiuir, 7 bithi in bath ccáinaib d'a céile." Dobi Congal ann sin noco tainic an fled 7 dob' aoibinn leó uile a menma ann sin uair do gabrad lugne Sasran, Bretan, 7 na n-oilen uile; 7 adubairt Congal: "beannacht fort, a Aitiuir!" ar sé, "fuarmar mórán maithesa 7 onóra agad"; 7 do gab ag celabrad dó, 7 robert na briathra-sa ann:—

Mithid duinn dul tar muir,
A Aitiuir móir, mic Iubair!
Fuarmar do maith, fíor dam!
Ar fo an flaith 'ga bfuarmar;
Fuarmar do flead go fír,
Agus t'fáilte gan imdhiom,
Agus do maithes fíor de!
Agus teaglach do dige;

[1] Lit., 'about the state of.' [2] luach, 'reward.' luach is sometimes translated 'price.' In Muskerry, as I was told, the word is used only in the sense of 'reward.' 'What is the price of that?' would be translated by cá meud sin?

the king of the Saxons on his left hand, and Conghal said: "Well, O Arthur!" said he, "have you children or posterity?" "I have not, indeed," said he. "It is hard to be in that plight," said Conghal; and so they passed that night. Conghal took the king of the Saxons into secret council and consultation in the morning. "Well, O king of the Saxons," said Conghal, "tell me the truth about[1] yonder youth that I see with you," said he, "for he is not your son indeed, and his habits and his speech are like the king of Britain's." "I shall tell you the truth about it," said the king of the Saxons; and he told the whole story as it happened from beginning to end. Their drinking-hall was then set up as it was always done, and Conghal said: "Well, Arthur!" said he, "what reward[2] would be given to me if I find you a worthy son?" "There is not anything in the world I have that I would not give you," said Arthur, "were he but a real son." Conghal told him the whole true story, and judgment was given them; and the king of the Saxons told them the truth; and they brought his own son to Arthur to be judged there, and Conghal said: "Make a fosterage and friendship with the king of the Saxons, O Arthur, and be friends to one another."

Conghal was there till the feast was ended; and they were all in good spirits then, since they had seized the kingship of the Saxons, of Britain, and of the Isles; and Conghal said, "A blessing on you, O Arthur!" said he, "we have received much of good and honour at your hands"; and he commenced bidding him farewell, and he spoke these words there:—

Time for us to go over the sea,
O Great Arthur, son of Iubhar!
We received of thy wealth, I speak the truth![3]
Good is the prince from whom we got it;
We partook of thy feast truly,
And of thy welcome without anxiety,
And of thy riches, true it is!
And of the household[4] of your house;

[3] Lit., 'true for me.' [4] ᴛᴇᴀɢʟᴀᴄ, 'household'; here, 'the rights and services of the household.'

Gé fuaramar rin uile
Uait, a ri 'r a rodume!
Ar ttoét duinn ar muir mic Lir
Ceileabrad duit ar michid.
Michid.

LXIV.

Robádar mar rin an adaig rin, 7 do tógbad leó a ccoblaċ ar n-a marbaċ ar m[uir] 7 ar mórfarrigge, 7 geill 7 briaigid na ttírithe uile acá nogo ránga[dar] in[ir] Tuaid Roir eidir Érinn 7 Albain, 7 do gabad longport leó innte, 7 táinic Congal ruar a mullaċ na tulċa, 7 tángadar a fluaig leis. "Is fáda anoir [ár mbeit] a bfécmuis Éireann," ar sé, "7 déntar seolad 7 iomrám aguinn nogo roisiom (1°) Érinn, 7 moċen a rioċtuin"; 7 adbeirt:—

Anoċt a n-imir Tuaid Roir
filmid seaċt ceaċa dar ceoir (?)
Fearr liom tola (2°) . . . clann,
Coslad a n-iaċ Éireand.
Trí bliadna dég duinne ċall
i ccrioċuib Leabra Loċlann,
A bfégmuis ár bferu[inn] de
Is ár ccúiceid go ceaomne.
Fuaramar maiṫ ina ċoig
Ag Artur mór, mac Iubair.
Ni fuil ri co n-iomad port
Rira raiṁeul-sa (3°) é anoċd.
Ionmuin tíri an tíri úd ċiar,
Uladid go n-iomad [a] n-giall!
Ére go n-iomad a port
Innte ar áil liom beiṫ (4°) anoċt.
Anoċd.

"Deuntar prionnsugad 7 toṁaltus aguib, a ócca," ar Congal, "7 lingid in bar longcaib ar a h-aiṫle conaċ riaiṫigid fri Éiend rinn nogo n-gabam a n-iaċ Ulad roir"; 7 do feólrad le lánfoillri an eurca a n-oirear Ulad a ndeiread oiṫce 7 uiṫorad laoi; 7 adubairt Fergus mac Rora:

(1°) Roisiom: 1st pl. S-fut. of riccim, 'reach,' 'attain,' 'arrive at.' (2°) tola: MS. defective. (3°) raiṁeulsa, 1st sg. redupl. fut. of raṁlaim, 'compare.' (4°) MS. a beiṫ, which makes the line hypermetrical.

Though we partook of all that
From you, O king and O noble man!
As we have come over the sea of the son of Lir,
It is time to bid you farewell.

LXIV.

Thus they were that night, and on the morrow they put their fleet out to sea and out on the great ocean, and they had with them the hostages and captives of all the countries till they reached the island of Tuath Ross, between Ireland and Scotland; and they encamped in it, and Conghal came up on top of the hill, and his hosts came with him.

"We are a long time now away from Ireland," said he, "and let us go with sail and oar[1] till we reach Ireland, and glad I shall be to reach it"; and he said:—

To-night in the island of Tuath Ross
Are we seven battalions . . .
I prefer . . . . . .
To sleep in the land of Erin.
Thirteen years we were yonder
In the smooth lands of Lochlann,
Away from our territory
And our province, gently.
We were well off[2] in the house
Of[3] Arthur the Great, the son of Iubhar.
There is no king with many strongholds
With whom I shall compare him to-night.
Dear is yonder land in the west,
Ulster of the many hostages!
Ireland of the many strongholds
In it I long to be to-night.

"Do you take food and nourishment, O warriors!" said Conghal, "and after that jump into your ships so that the men of Ireland may not remark us till we go, indeed, into the land of Ulster"; and they sailed by the full moonlight[4] into the district of Ulster at the end of night and beginning of day; and Fergus

[1] Lit., 'Let a sailing and rowing be made.' [2] Lit., 'We found good.'
[3] Lit., 'In his house with.' [4] Lit., 'By the full light of the moon.'

"Racadsa," ar sé, "d'fiosd sceal daoib c'áit a bruil Feisceas mac Leda sa Ulaid." Táinic Feisceas sa dáil, 7 tagla duine dó, 7 fuair a fios uadha cia in t-ionad a raibe Feisceas mac Leda; 7 táinic Feisceas mac Rosa mar a raibe a muintir. "Maith, a Feisceas," ar Congal, "c'áit a bruil sa Ulaid anocht?" "Atá sé ag teacht co Sliabh Slainge go teach Eochaid Salbuide anocht," ar Feisceas. "Is maith linne sin," ar cách, "uair geubam (1°) an bruidhenna air anocht gan amharas"; 7 rangadarsan se deisead do ló d'ionnsoighidh na bruidhne nogo ránga dar go h-Inbear n-Gaoth suas abaltar Tonn Ruighride 7 i sceand na gairbhligeadh sis raiter Iomaire Muilleand 7 go Cassuic na Faiscsiona; 7 adconncadar soilli Iochraind na bruidhne uatha annsin. "Soilli sinsgoinnle súd," ar Fiacc diadi; 7 robeit na briathra-sa ann:—

Solus Iochrann sinsbruidhne
Inne (2°) doib co cleasclusdir
Ba fearr doib conomgabdair (3°)
Geubaid ealla (4°) aitheascuir
Sunn se cliathoib cloisdena
Ba chosdearcc cuirp creuchtnaighe
Re siu tí lá lanfoluir.

Soilli.

"Fairtine sin, a Fiacc," ar Congal. "Ar eoh, go deimin," ar Fiacc, "7 bu olc dod' fluagoibh 7 do fluagaib Feisceasa mic Leda í, 7 bú iomda barr n-earbada o'n m-bruidin úd."

LXV.

Tángadarsan ma seachaib cóinighe d'ionnsaighidh bruidne Doiche go teach Eachaid Salbuide; 7 ar amlaid dobí an bruidean sin 7 Feisceas mac Leide innte 7 mic sinsi 7 sinsiacha Ulad 7 Éienn ar éeana 'na fochair ann, 7

(1) geubam, 1st pl. redupl. fut. of gabaim. (2°) inne, 'bowel,' 'womb,' 'inner meaning'; O. Ir. inde. For other meanings of this word-form, *vide* "Br. Laws Gloss.," *s. v.* (3°) cono-m-gabdair: m, infixed pron. of 1st person. (4°) ealla, 'a fit' (O'R.).

mac Rosa said: "I shall go," said he, "to learn news for you as to where Fergus mac Lede, the king of Ulster, is." Fergus came to land; and a man met him, and he learnt from him in what place Fergus mac Lede was; and Fergus mac Rosa came to where his people were.

"Well, O Fergus!" said Conghal, "where is the king of Ulster to-night?" "He is coming to Sliabh Slainge, to the house of Eochaidh Salbhuidhe," said Fergus. "We are pleased at that," said each, "for we shall take the hostel on him without a doubt to-night"; and they proceeded at the end of the day towards the hostel till they reached Inbhear n-Gaoth, which is called Tonn Rughraidhe, and towards the Rough Way, which is called Iomaire Muilleann, and to Carraig na Fairesiona; and they saw the lantern-light of the hostel off from them there. "That is the gleam of a royal candle," said Fraoch the druid; and he spoke these words there:—

The light of the lantern of a royal hostel,
(Better) that they should change their intention,
Better that they should receive me.
They shall endure a fit of sorrow,
Here through wattles of listening (?).
Lacerated bodies shall be gory-red
Before the full light of day comes.

"That is a prophecy, O Fraoch," said Conghal. "It is, indeed," said Fraoch, "and it bodes ill for your hosts and the hosts of Fergus mac Lede, and many shall be your losses through yonder hostel."

LXV.

They came in serried battalions towards the hostel of Boirche,[1] to the house of Eochaidh Salbhuidhe; and the condition of the hostel was this: it had in it Fergus mac Lede and the sons of the kings and the other great princes of Ulster

[1] *Vide* Additional Notes. We have here the synopsis of the lost tale of the "Destruction of Cathair Boirche."

dobádar feacht n-doiri for an m-bruiġin sin, 7 ní raibe énduine gan trenġeir toiairda no gan riġdamna rocálma no tretill ġréin neitmair d'feairaib Éireann icca ceomhéd.

Rángadar muinter Congail 7 Feiccura mic Rora gur ġabrat cortad (1°) air in tulaig ór an m-bruiġin 7 do cuiread sluaġ uatha d'aiccsin na bruiġne. Do bí air doiur do'n bruiġin sin na tri Duib a h-Innsi Tuir 7 dobí air doiur ele di Mergedra mac Airt Mergealbainn mac rig Laiġen, 7 dobí air doiur eile Cet mac Maġac 7 é i ceomhreacht ri[ġ] Ulad ann. Uair ar amlaid dobídis rioġraide Ulad 7 buaid n-óglacuir 7 n-gaisced oirra acht comad aca doġeubad an t-óglach a ċédoidċib ar cruaide ina raibe Cet riam an bruiġen sin. Do bí air doiur eile di Rora ruad mac Ruġraide 7 dobí Faċtna Faṫach a mac air doiur ele di, 7 dobí Maolcridċ aṫair Catbaid air doiur oile [di] for, 7 slege sluaġ Ulad 7 Éirend ó sin amach. Do ġairedar sluaġ Congail da gach áiri [do]'n bruiġin ann sin. "Congal ro," ar lucht foraire na caṫrach, "7 sluaġ an domain [f]oir in fairrge and." "Is fir go brath," ar Feiccur mac Leda, "7 dénaidi maiṫ, a muintir . . . (2°)," ar sé, "7 na toimeargaid rúd bar n-ól no bar n-aoibneas umaib acht fuiṫ[eól]aid reach bar ceomlann a n-doiur na bruiġne go tí lá cona lán-folur." Is annsin do [éiriġ]edar na trí Duib a h-Innsi Tuir amach, 7 tángadar timċill na bruiġne 7 do ċuir[ret] ár mór air na sluaġhaib amuiġ 7 tánccadar iomṫán isin mbruiġin iarsin. Tangad[ar n]a sluaġ aiṫi cusin m-bruiġin 7 do ċaiṫedar fiara d'a roiġaib gorma 7 d'a bf[aġa]ib (3°) faobraċa fuileaċa foirra gur rogonrat (4°) lucht comédda

(1°) cortad: *vide* note (4°), p. 90. (2°) MS. defective. M. O'C. supplies maiṫ. (3°) faġa, 'a spear'; *vide* Windisch, "Wörterbuch," *s. v.* (4°) gur rogonrat, 3rd sg. s. pret. of ro-gonaim, 'I wound.' Ro is an intensive particle.

[1] *I.e.*, 'Received his first training in arms.' [2] There is a peculiar ellipsis

and of Ireland with him ; and there were seven doors on that hostel, and no door was without a towering champion or very brave royal prince or strong powerful hero of the men of Ireland guarding it.

The followers of Conghal and Fergus mac Rosa proceeded till they came to a stand on the hill above the hostel, and they sent a host to devastate the hostel.

There were on one door of that hostel the three Dubhs from Tory Island, and on another door of it was Mesgedra, son of Art Mesdealbhann, the son of the king of Leinster, and on another door was Cét mac Maghach, and he was accompanying the king of Ulster.

The way with the princes of Ulster was this : that theirs was the victory in heroism and valour save it were that the warrior received his first weapon[1] from them ; and at that hostel Cét spent the hardest first night he ever spent.[2] On another door was Rosa Ruadh, son of Rury, and his son, Fachtna Fathach, was on another door, and Maolchroich, father of Cathbadh, on still another door, and the pick of the hosts of Ulster and Ireland furthermore. Conghal's hosts shouted from every point of the hostel. "Here is Conghal," said the sentinels of the 'cathair,' "and the hosts of the world there on the sea." "Truly they are," said Fergus mac Lede, "and act well, O people . . . ," said he, "and let not that interrupt your drinking and pleasuring, but wage your combat in the door of the hostel till day arrives with its full light."

Then the three Dubhs from Tory Island came out, and passed round the hostel, and they inflicted great slaughter on the hosts outside, and they returned after that unscathed into the hostel. The hosts came again up to the hostel, and they launched a shower of their blue darts and of their sharp-edged, bloody spears, so that they wounded the guards at the

in this idiom. Lit., it means, 'It is of the hardest first-nights in which Cét was—that hostel.'

na n-doirrid. Tá[inic] Mercdoa mac ri[g] Laigen ann rin 7 céd laoch leg, 7 fuair deabaid 7 imreasain amuig [co r]o maidbad a muintir ann 7 do dícuir na fluaig o'n mbruigin co boib 7 táinic irin m-bruigin anonn [ar]ir rin. Tángadar docum an doruir dercealtaig iar rin Lucht innri Gall 7 na n-oilean uile, 7 ir ar in doruir rin dobí Faithna Fathach mac Rosa, 7 do éirig amach 7 do gab a arma 7 do lenadar caogad laoch do gleire a muintire é, 7 do fairgiot i ccenn an trluaig fa nesa dóib 7 do fiadóneadar o'n mbruigin iad uile, 7 táinic féin irin mbruigin iar rin. Tángadar na fluaig ar gurin m-bruigin, 7 do gairdeadar uimpe.

LXVI.

Táinic Cet mac Magach ina aonar amach d'ionnroigid na fluag 7 táinic fo dri a ttimcill na bruigne 7 do fágaib corair cid dib ina luige liuin.[1] Táinic féin ar iomflán irin m-bruigin iar rin. Ir ann rin do gairdeadar na fluaig uile fa'n m-bruigin ar 7 do caitheadar do cairrgib cenngaiba co h-atlam í, 7 do cuala Boirche Carpilach mac Eachaid Sallbuide rin 7 é i ccathaoir ar foraoilar na bruigne, 7 tri caogad macaom uime ann, 7 do éirgeadar amach 7 do cuir tri caogad laoch leo amuig, 7 tángadar féin iomflán irin m-bruigin ar 7 dobar aga molad go mór. Táinic Fceula an comluinn rin co Congal, 7 adconnaic Art Aimirgin mac Artuir ina fiadnuire, 7 asubairt Congal ris: "Eirigi damra, a Art Aimirgin, na tri caogad macaom riogda táinic, 7 tabair ceann Boirche mic Eachaid dom' ionnroigere." Tángadar docum na bruigne 7 do gairdeadar da gach aird uimpe; 7 ódcuala(1°) Boirche gurab aga iarraid féin dobádar, do ionnroigid co h-atlam iad, 7 ir ann tapla da céile iad ar urlar na bruigne 7 do feradar comlann

(1°) MS. ód cuala. Ód came to be considered evidently as a conjunction meaning 'when.'

[1] Lit., 'In their lying of wounding.' luige liuin: liuin, gen. of leon,

doors. Mesgedra, the son of the king of Leinster, came there and a hundred warriors with him, and he met with strife and contention outside, so that his people were killed; and he drove the hosts from the hostel in fierce fashion, and came thereon back into the hostel. The inhabitants of Innsi Gall and of the Isles then came to the southern door; and it is at that door that Fachtna Fathach mac Rosa was, and he went out and seized his arms, and fifty warriors from the pick of his people followed him, and they shot at the host nearest to them, and they beat them all off from the hostel, and he [Fachtna] himself came thereafter into the hostel. The hosts came up again to the hostel, and they shouted round it.

LXVI.

Cét mac Maghach came out alone against the hosts, and he passed thrice round the hostel, and he left a gory heap of them lying wounded.[1] He himself then came back again unscathed into the hostel. Then all the hosts again shouted round the hostel, and they plied it quickly with rough-topped rocks, and Boirche Casurlach, son of Eochaidh Salbhuidhe, heard that when he was in a seat on the resting-place of the hostel with one hundred and fifty warriors round him; and they went out, and one hundred and fifty warriors fell at their hands outside; and they themselves came back again into the hostel unscathed, and were greatly praised. Tidings of that fight reached Conghal, and he saw Art Aoinfhear, son of Arthur, before him, and Conghal said to him: "Raise for me, O Art Aoinfhear, the thrice fifty royal warriors who have come, and bring the head of Boirche, son of Eochaidh, to me." They came to the hostel, and they shouted from every point of it; and when Boirche heard that it was himself they were seeking, he approached them quickly; and it is on the floor of the hostel that they met together, and they

[1] 'affliction, a wound' (O'R.). The word is common in modern poetry in such phrases as 'ıṛ lá leoiṁ ṁ'aṛ n-aoṛ óg,' 'It is a sad day for our young folk.'

re céle 7 dob' é a cenioc gur tuit Boirce Caruirlac mac Eachaid Salbuide cona thi caogad macaom le h-Airt Aonfer mac rig Breatan, 7 táinic fén iomflán amach 7 tucc ceann Boirce ler go h-airm i raibe Congal. "Ag rin, a Chongail, in ceand do iarrair orm," ar ré. "Ber buaid 7 beannacht ain!" ar Congal, "7 déna imteacht fearta docum do tire fén 7 riob' flán tréna." (1°) Ro imtig an macaom iarrin docum a tire .i. Cinocha Breatan 7 do gabran rige Breatan dia éis gur' comaimsir Congal le h-Airt Aonfer derin. Ó'doconncadar sin na trí Duib a h-Inis Tuir Boirce Carurlac do tuitim, ba doilig leó é 7 dogabrat a n-arma 7 tángadar amach. "Ni tiucfam arteach go n-diogbail mac Eachaid ar na h-allmharcaib"; 7 niar gab cat no comlann rui co ttarla Anadal euctach mac rig Conchenn rui 7 do fearadar comlann crodha cuiata re céle, 7 do forcamlaig (2°) Anadal orrthar gur ben a ttri cinn dib co deagcatharb, 7 do cuir a briadnuire Congail iad. "Ag sin cinn na ttri n-Dub duit, a Chongail," ar ré, 7 robeir:—

Cinn duit, a Chongail Clárainnaig!
Trí mic doibi 'gut' bratair!
Doforcradar (2°) linn 'male;
Tángadar a tuglaidi; (4°)
Na trí Duib do marbura,
Tri meic Ceatba, triur cuiad!
Ar iadsin romcreichnigre, (5°)
Rompágrad fo chru chnáimh;
Na trí Duib a h-Innsi Tuir
Do forcradar (6°) liom go grinn.
Sochaide do marbratar,
Is d'ar challratar a cenn.

C.

(1°) tréna, comp. of tréan (trén). (2°) forcamlaig, 3rd sg. pret. of forcamlaigim, 'I prevail.' (3°) do rorcradar = do ro-ro-car-adar. (4°) tuglaidi, 'last-day': cf. Windisch, s. v. tuag; Hogan, "Cath. R. na Rig," p. 190. (5°) Ro-m-creichnigre: m, infixed pronoun of 1st person sg. 6°) do forcradar: do do-ro-car-adar.

fought together; and the end of them was that Boirche Casurlach, son of Eochaidh Salbuidhe, fell with his thrice fifty warriors at the hands of Art Aoinfhear, son of the king of Britain, and he himself came out unscathed, and he brought with him the head of Boirche to where Conghal was. "Here, O Conghal! is the head you asked of me," said he. "Success and blessing!" said Conghal, "and proceed forthwith to your own country, and be well and stronger." The warrior proceeded after that to his country, viz., the territory of Britain, and he assumed the kingship of Britain afterwards, so that in that way Conghal was contemporary with Art Aoinfhear. When the three Dubhs from Tory Island saw Boirche Casurlach fall, they grieved at it, and they seized their arms and came out. "We shall not go in till we shall avenge on the foreigners the death[1] of the son of Eochaidh," [said they]; and neither in battle nor in combat were they resisted till Anadhal Euchtach, son of the king of the Concheanns, met them, and they fought in brave and warrior-like fashion together, and Anadhal overpowered them and cut their three heads off right quickly, and brought them to Conghal. "Here are the heads of the three Dubhs for you, O Conghal," said he; and he said :—

Here are the heads for you, O Conghal Claraighneach,
Three sons your brother had!
They fell at our hands together;
Their last days had come.
I slew the three Dubhs,
The three sons of Ceathba, three heroes!
It is they who wounded me,
They left me in grievous plight[2];
The three Dubhs from Tory Island
Fell by me exactly.
Numbers they had slain
And from them cut their heads.

[1] Lit., 'Till we avenge the son of Eochaidh.' [2] Lit., 'in gore of grief.'

LXVII.

Do chuala Feirceas mac Leda an triar sin d'a muintir do thuitim, 7 do gab aga n-éccaoine go mór 7 aga n-adhmholadh, 7 adubairt: "An fágaim neach d'a n-dioghuilt fúd?" ar sé. "Racadsa ann," ar Cet mac Magach, "7 ní thucaibh (1°) artheach noco ttugtar ceann mic ri[gh] Conchenn chugadsa." Táinic amach 7 do sin an cath uile co ttarla Anadal Eachtach air 7 d'fearadar comlann fiochda, fearamail, calma, cuirata, neartmar, naimdighe, aghmar, iongantach, 7 do thuit Anadh[al] a cethrachaibh (2°) an chomlainn, 7 tucc a ceann leis arin m-bruighin anonn a bhriathruibh Feirc[ura] mic Leda, 7 adubairt an laoi ann:—

Ceann duit, a Feirceas ulaidh!
Dír ar mbi forrulaidh (3°);
Ceann rigdh Conchenn, cr[uaidh] cur!
A n-dioghail chinn (4°) na ttri nDub,
Ar é do chuir ár ar sluaigh
Ar doirrib bruighne go m-buaidh;
Ar airne tu . . . . (5°) muigh
A n-dioghail [ceann] na tri nDub.
Ni chuig a lámh a lámh riogh
Occlach dob' fearr trier gnimh
Ina Anadal . . . (6°) reamh
Cé dorat (7°) liom a cenn.

C.

Do chuala sin Torna mac Tinne rigdh Sagsan doba doilegh leis Anadal do thuitim [le] cruaidhbémeanmnaibh Ceit, 7 táinic anonn isin m-bruighin; 7 do chuit naonbar do bairrib (8°) na bruighne, 7 do fuagair comrac ar lucht na bruighne. Ad[connaic] Mesgedra mac Aiti Mesdealbhaid .i. mac ri[gh] Laigen ina agaidh, 7 d'fearadar c[omlann] calma, comláidir, cuirata re céle, 7 ba ruadar da rigdh aca 7 ba gur da g[air]geadach 7 ba tenne (9°) da dam

(1°) ni thucaibh, 1st sg. conj. B-fut. of ticcim. (2°) chrochaibh; MS., chroch-. (3°) ro-r-fulaidh, r, infixed pron. 3rd sg. (4°) cinn:

LXVII.

Fergus heard of the fall of these three of his followers, and he bewailed them very much and praised them ; and he said: "Can I find anyone to avenge these?" said he. "I shall go," said Cét mac Maghach, "and I shall not come in till you get the head of the son of the king of the Concheanns." He came out, and he searched through the whole battle till Anadhal Euchtach met him, and they waged a fierce, manly, brave, warrior-like, vigorous, hostile, dire, wondrous fight, and in the end of the fight Anadhal fell, and he (Cét) brought his head with him into the hostel to Fergus mac Lede, and he recited the poem there:—

Here is a head for you, O Fergus of Ulster!
For it is I who overthrew it,
The head of the king of the Concheanns, brave the warrior!
In revenge for the heads of the three Dubhs.
He it is who inflicted slaughter on the host
At the doors of the hostel, victoriously!
That is why . . . . . .
In revenge for the heads of the three Dubhs.
There placed his hand in the hand of a king[1]
No warrior better in vigour of deeds,
Than Anadhal . . . . .
Though I have brought with me his head.

When Torna mac Tinne, the king of the Saxons, heard that, he grieved at Anadhal's falling by the hard strokes of Cét, and he came into the hostel ; and nine of the chiefs of the hostel fell, and he proclaimed war on the inhabitants of the hostel. He saw Mesgedra, son of Art Mesdealman, the son of the king of Leinster, before him, and they waged a brave, very strong, and warrior-like fight together ; and it was an onslaught of two kings, and it was the fierceness of two

sic MS. (5°) M. O'C. supplies cuȝaṙ amuiġ. (6°) MS. defective: M. O'C. supplies Conċeann. (7°) O. Ir. doṙacuṙ. (8°) baṙṙb for baṙaiḃ? Cf. Lismore, fol. 156, b. c. 1. (9°) cenne : abs. noun from adj. ceann, 'strong.'

[1] *I. e,* 'There swore fealty to a king.' *Vide* Add. Note.

n-oileann (1°), 7 dob' é cinéd an comluinn gur tuit Torna [mac] Tinne le Mercedia, 7 iucc a ceann ler mar a raibe Feriscur mac Leve; 7 robeirt in laoi :—

Ceann duit, a Feriscur Cainna!
Gurab móide do menma,
Ní ceann acu cenn Torna thém
Táinic tar muir go mórcéill;
Torna mac Tenne go m-buaid,
Ri Sagran, raoire sluaig,
Ar é an fer rin co bruilib
Do cuir ár 'man áirdbruigin.
Do ferramar comlann cruaid
Mir ar Torna re h-énuair;
Ar é romchreuchtaig (2°) co tend
Gé dorardur liom a ceann.

Ceann.

LXVIII.

Cid tra act ócúala Congal a thiénfir do tuitim 7 a milid do marbad 7 a cuiraid do chuaidleraid 7 a maithe do muchugad, do éirig fein 7 Feriscur mac Rosa 7 an cortad (3°) uile, 7 do cuirethar te[mid] 7 tendala irin m-bruigin a n-énfeacht; 7 adubairt Feariscur mac Leve: "Eirgid, a fior[a]!" ar sé, "uair atatar ag lorcad na bruigne oruinn, 7 tabraid bar n-aigde rochalma eirde, uair ar ura daoib bar marbad i ccat ina bar lorcad a tt[ig]." Do eirceadarsan uile annsin 7 do chuchaig an talam tromfoidedch ina ttimchell la [béimeannaib] (4°) na milead ag bruigne d'a n-guaillib (5°) 7 aga tógbáil dib. Is annsin do cóimgead cat Feriscura mic Leve co h-atlam a ceathardaid cada Congail, 7 doba céadchadach an dá cat sin .i. Congal cona allmarchaib 7 Feriscur mac Leve cona Ulltachaib. Ro benad béim borb i ccend a chéle do'n dá cat sin. Doba sluit an deadaid 7 dob' foccus an imperoim do rónrad clanna Rudraide a n-agaid na

(1°) MS., oilinn, gen. to later nom. oileann. (2°) romchreuchtaig, romchreuchtaig: throughout the MS. the asp. after 1st sg. infixed is omitted. (3°) Cortad or Cortaid (?): *v. infra*, p. 90, note (4°). (4°) béimeannaib (?); MS. defective; M. O'C. reads muirn. (5°) Guaillib for guailnib.

warriors, and it was the strength of two huge deer, and the result of the combat was that Torna mac Tinne fell at the hands of Mesgedra, and the latter took his head with him to where Fergus mac Lede was, and recited the poem :—

A head for you, O Fergus of Eamhain!
May your spirit be greater thereby,
No head is it but the head of Torna, the strong,
Who came over the sea with great skill;
Torna mac Tinne, victoriously,
The king of the Saxons, freedom of a host!
He it is, with wounds,
Inflicted slaughter round the great hostel.
We waged a hard fight,
I and Torna together;
It is he who severely wounded me
Though I have brought his head with me.

LXVIII.

However, when Conghal heard of the fall of his champions, and of the death of his warriors, and of the severe lacerating of his heroes, and of the destruction of his chiefs, he himself and Fergus mac Rosa and the whole company (?) arose, and they set fire and flaming faggots to the hostel at one time; and Fergus mac Lede said: "Rise, O men," said he, "for they are burning our hostel, and face out bravely, for it is easier for you to die in battle than to be burnt in a house."[1] They all rose then, and the heavy-sodded earth shook round them through the [strokes] of the warriors who were overthrowing the hostel with their shoulders, and raising it with them.

It is then the army of Fergus was drawn quickly up right opposite the army of Conghal; and keen were these two armies, viz., Conghal and his followers, and Fergus mac Lede and his Ulstermen. The two armies struck boldly at one another. Close was the strife, and at close quarters the struggle which the Clann Rury maintained against the

[1] ᚐ ᚇᚑᚌ, 'in a house'; ᚐᚃᚑᚌ, adv., 'inside.'

n-allmharrach gur cuireadh ár anbail eatarra co fraidhfiodh mic mBoidh-Aoirr ar na linntibh fola forderge dobhí fo coraibh na ccuradh, 7 do Ben Fergus mac Rora a bhaithbémenda bioðbadh orra, 7 do feirbhigh Congal conair cuirrid thiarna catharlb gur muig an cath ar Fergus mac Leide 7 ar Ulltachaibh; 7 do rad Rora fuadh mac Rughruide 7 Faithne Fathach, a mhac, a trimchill Fergusa mic Leide, 7 tuccadar fiadh tar lorg do'n laochmilead, 7 fugadar ar niorr a n-erlomhuil 7 a n-enghnamha é, 7 do loiscead an baile uile ann sin le Congal cona chathaibh 7 dochonnaic Faithne Finn File na h-Aidhe mór sin trimchill na bhuidhne, agus adubairt: "Is iomda leachta Ulltadh fann," ar sé, "7 ar nemmaith liomsa a m-beith amhlaidh sin, 7 do fhadarsa leth ar leth .i. cúigear 7 ceithre chéd agus do thuit d'Ulltaibh ann, 7 deichneabar 7 fiche céd do thuit do'n thruagh táinic linne tar muir 7 tar mórfhairrge"; 7 do bí aga n-eccaoine co h-adhbalmór con-ebert:—

Fuil (1°) fann leachta fo linn chró
D'a bhfuil liom, damha doghnó!
Saoth liom ár Ulltach d'a ttoigh
Agus anbuain re h-iorghuil;
Cúigear ar cethre chéd
Agus (2°) tuccadh d'Ulltaibh a n-écc;
Sunna do thuitedar thá
Is ann atáid a leachta (3°);
Deichneabar ar fiche céd
Do'n thruagh táinic fann ar fédh,
Isin chath chéona do chuir
A leachta fann, conar (4°) fuil.

Fuil.

LXIX.

"[Acht] cidh olc do chach an bhuidhenna," (5°) ar Faithne Finn File, "ar measa d' Eochaidh Salbuidhe í, óir do thuit [a] mhac maith innte .i. Boirche Carpthach mac Eachaidh (6°)

(1°) fuil for Mod. Irish atá: Strachan ("Subst. Verb," Phil. Soc., p. 55) says:—"So far as I have noted, this (usage of fuil) is foreign to the prose of all periods, and must be regarded as a poetical license." (2°) Pronounce 'ré,

foreigners, so that between them they made such great havoc that young children could swim in the pools of very red blood at the feet of the warriors; and Fergus mac Rosa struck at them with his inimical mighty blows, and Conghal cleaved a warrior's path through the battalions, till he won the battle over Fergus mac Lede and the Ulstermen; and Rosa Ruadh mac Rudhraighe and Fachtna Fathach, his son, closed in round Fergus mac Lede, and they covered the escape of the hero,[1] and carried him away by dint of their valour and their dexterity; and the whole place was burnt by Conghal and his battalions; and when Fachtna Finn File saw the great havoc around the hostel, he said: "Here is many an Ulster grave," said he, "and I like not its being so, and I know how it is on both sides, viz., five persons and four hundred of the Ulstermen fell there, and of the host that came with us over the sea and ocean, there fell ten persons and twenty hundred"; and he bemoaned them very much, and said:—

Here are graves under a pool of blood,
Of all who are with me, cause of ill!
Sad to me is the slaughter of Ulstermen from their home,
And dismay through valour.
Five persons and four hundred
Of the Ulstermen it was that were put to death.
Here fell they however;
It is there are their graves;
Ten persons and ten hundred
Of the host that came hither on the way,
In the same battle they put
Their graves here, whence it is (?).

LXIX.

"However ill for everyone that hostel has been," said Fachtna Finn File, "it is worse for Eochaidh Salbhuidhe, for his good son Boirche Casurlach mac Eochaidh Salbhuidhe

otherwise line hypermetrical. (3°) MS., ꝉeaćtaḋa, which makes the line hypermetrical. (4°) Conuṙ? (5°) MS. buiḋenṙa. (6°) eachaiḋ: gen. in O. Ir. eachoach, eachaoa; here MS. contraction for aiḋ.

[1] Lit., 'they placed a shield over the track.'

Salbuide, 7 cá fegil ainm da mb[eidea]ḋ uiṁe ina bruiġen Boinde." "Déntar cheaca Uladh aguinn, a ócca!" ar Congal, "7 airgter [cṁo]ċ Eochaid Salbuide linn." "Na h-abair rin, a áirdrigh!" ar Fachtna Finn File, "óir ar lór a noeimair d'ulc [ar] h-Ulltaib acht corom riġe n-Éireann ar tús, 7 bud leat Uladh iar rin." Ir ann rin adubairt Congal [le n-a] muintir: "Gaċ neaċ ar tualoing gairgeadh no luaigill aguib ticcid liomsa co Temraig [d'ionnro]igid ar ri[g] Éireann go ttuitid linn 7 go ccornaisea (1°) riġe n-Éireann fir; 7 táinic Congal [iar rin] (2°) tar Feirtair Ruirc risa riaidter Cuan Snaṁa Aigneaċ 7 tar Feirtair na . . . . risa riaidter Focairb Muiteṁne 7 d'Feirta Conuire 7 do Comairmaig 7 tar Nat 7 tar Boinn 7 go Temraig na riog, 7 nir ṁoduigriodar fluaigh Teaṁrach iad ar rcuir d'a n-oirrdigib, (3°) 7 ar n-eicce do'n rig roime go br[aca] ar an cat ar n-a córuġad aca ar in faitce 7 na meirgeda ar n-a ttógbáil. Do h-innred do Luġaid Luaigne rin, 7 do bioḋg co rcenmda Leirn rcél rin. "[Do ḟedair]a cuiċ iad rin," ar Lugaid Luaigne, "Congal mac Ruġraide rug an réim rig rin [7] ruaċair cuiad, 7 do rinne an fear rin uile móra a n-Éireann aréir, 7 teigid neaċ uaimre [go lua]ġnib Temraċ 7 go tuaṫaib Breagh 7 Mide"; 7 do imġeadar na teaċta go tinnearnaċ [le]r na torcuirrin, 7 adubairt Congal re Fachtna Finn File: "Éirġi go Lugaid Luaigne," ar ré, "7 abair rir fágbaid Temair cona giallaib agamsa no taḃrad cat ḋamh." Táinic Fachtna Finn File co Temraig, 7 adubairt re Luġaid: "Atá Congal," ol ré, "ar faitce na Temrach 7 adubairt letra Teaṁair cona giallaib d'fágbáil no cat do ṫabairt dó rén." "Ní rig da n-obaid cat," ar Luġaid, "7 ni lécceabra (4°) Teaṁair uaim gan catugad tar a

(1°) Cornabra: 1st sg. subj. deponent of cornaim, 'I defend.' For the extension of dep. forms in 1st sg. subj., *vide* Strachan, "Dep. Verb," p. 115, &c.

(2°) Or, roime.

(3°) ar rcuir d'a n'orrdigib; MS. orrdō; read perhaps orrdead.

(4°) lécceabra: 1st sg. conj. B-fut. of lécim, léicim, 'I leave.'

fell in it, and what better name could it have than Boirche's Hostel?'

"Let us harry Ulster, O warriors," said Conghal, "and let us destroy Eochaidh Salbhuidhe's territory." "Do not say so, O Ardrigh," said Fachtna Finn File, "for you have wrought enough evil on the Ulstermen, but do you contest the kingship of Ireland first of all, and, after that, Ulster shall be yours." Then Conghal said to his followers: "Let everyone of you who is capable of deeds of valour or activity come with me to Tara to attack the king of Ireland, so that he may fall at our hands, and so that I may defend the kingship of Ireland against him." Conghal then came through Fertais Ruire, which is called Cuan Snamha Aighneach, and over Fertais na . . ., which is called Fochaird Muirthemhne, and Ferta Conaire and Comarmara and Ilath, and over the Boyne to Tara of the Kings; and the hosts of Tara did not perceive them when their musicians ceased, and the king arose and saw the army in array on the plain, and the standards raised aloft. Lughaidh Luaighne was informed of that, and he started up quickly at the news. "I know who these are," said Lughaidh Luaighne; "it is Conghal, son of Rury, who leads that kingly course and warrior-onslaught; and that man created great evils in Ireland heretofore, and let some one go from me to the tribe of the Luaighne of Tara and to the people of Bregia and Meath"; and the messengers went off rapidly on these errands; and Conghal said to Fachtna Finn File: "Go to Lughaidh Luaighne," said he, "and tell him to leave Tara and its hostages to me, or else to give battle to me." Fachtna Finn File came to Tara and said to Lughaidh: "Conghal is," said he, "on the plain of Tara, and he tells you either to give up Tara and its hostages or to give battle to himself." "He is no king if he should refuse battle," said Lughaidh, "and I shall not part with Tara without fighting for it, and ask, O ollamh! a respite for

ceann, 7 iappra, a ollamain! caipe na h-oiḋce anocht ṫainic ar Congal nogo tti mo ṫionól, uair ní fial ḋóib m' fagáil am' aonar." Táinic Faċtna Finn File go Congal, [7 a]oubairt an ċaipe rin do ṫabairt do Lugaiḋ Luaigne. Tugsan an ċaipe rin ḋó 7 [do] gab Congal longport a n-Acaill an oiḋċe rin nogo ttáinic foluṡtriaṫ eitge do lo [ar] n-a mariach.

LXX.

Do éirig comalta Congail anorin .i. Fiaoċ mac: "Maiṫ, a mic a [Con]gail!" ar sé, "tabair an caṫ feasa uair táinic nert irin trein 7 irin [trolaid] (1°) 7 fuagair caṫ ar Lugaiḋ irin lo sa." Do éirig Congal 7 do ċóimig a ċaṫ a [ccé]ḋóin, 7 tug leiḃionn do sciaṫoib talcmara ina ṫimċill, 7 do tógbaḋ a meisgeoha 7 a n-oṅċoin o-ḃeul[t]a uairoib, 7 doḃí griam 7 uisċuṫ mig ar Congal doċum an ċaṫa rin. Is ann rin táinic a ṫionól go mi[g] Éirenn, 7 do éirig 7 do ċóimig a ċaṫ go h-aṫlaṁ 7 doḃáoar baiḃ 7 briainén 7 fuaṫa 7 faoilinn um Teaṁraig do'n toruinn rin, uair doḃí cáċ ḋíb ag cuṁnuġaḋ a braltanais d'a ċéle, uair doḃ' fala do Congal mirem 7 é fén 'na mac mig Éirenn a ionnarḃaḋ ḋóran ar a ḋúsgaḋ fén 7 a ḋeap[ḃ]-ḃriaṫair do marḃaḋ ḋó roime ag cornaṁ mige mir .i. Bresal Bóḋiobaḋ mac Ruġraiḋe. Roḃ'fala do Lugaiḋ mirém a mac do marḃaḋ ar a ċéṫoġnaṁ ḋó. Is annsin do ċomruiceḋar na caṫa ceaċtraiḋa rin ar tulaig na Teaṁraiġ 7 do ċairċeḋar a ccéḋaim caṫa re ċéle 7 do muig Bloircḃem boḋba do na caṫoib ceċtraiḋa a ccenn a ċéle gur ḋluiġiġ an ceaḃaiḋ, gur iomfoiccrig a n-iomġuin, 7 do ġabrat tuaṫa Breġ 7 Miḋe 7 Luaigne Teaṁraiġ ag comoluċtaḋ an caṫa gur ċuirpiot ápa móra ar muintir Congail nogo

(1°) táinic nert irin trén 7 irin trolaid. For the phrase *cf.* Stokes, "Tog. Troi," Gloss. Index, *s. v.* "sén úaire"; "táinic nert do'n feon 7 don trolaid," and the Agallam ("Silva Gad.," p. 132), is annsin imorro tainic a nert irin rén ocus irin rolaḋ. Sén is evidently treated in the text as a fem. noun.

to-night for me from Conghal until my muster comes together, for it is not generous of him to come on me alone."

Fachtna Finn File came to Conghal, and asked that that respite be granted to Lughaidh Luaighne. He gave that respite to him, and Conghal encamped in Acaill that night till dawn of day on the morrow.

LXX.

Conghal's foster-brother, Fraoch the druid, then rose: "Well, O king, O Conghal," said he, "give battle forthwith, for there has come strength for prosperity and for [aid], and challenge Lughaidh to battle this day." Conghal arose, and he drew up his army forthwith, and he made a breast-work of strong shields round him; and their standards were raised aloft, and their open-mouthed leopards were above them, and the majesty and fearfulness of a king were Conghal's in that battle-array. Then there came the muster of the king of Ireland, and the latter rose and drew up his army quickly, and royston-crows and ravens and spectres and sea-gulls came round Tara at that noise; for both of them (*i.e.* Conghal and Lughaidh) were mindful of the enmity of one to the other; for Conghal was angered that he, a king of Ireland's son, should be in banishment from his own province, and that his brother should have been slain in his presence whilst defending his kingdom, viz., Bresal Bodhiobadh mac Rudhraighe.

Lughaidh was enraged at his son's being slain on his first service. Then the battalions on both sides fought on the hill of Tara, and they clashed their first weapons of battle together; and the mighty hostile clash of the battalions against one another resounded on either side, so that the strife became knit and the attacking was at close quarters. The men of Bregia and Meath and the tribe of the Luaighne of Tara kept urging on the attack, so that they inflicted great slaughter on the followers of Conghal till they came to the spot in the battle

fángadar irin lathair áta iarbe Congal 7 Fergus mac Rosa irin áit. Is annsin adubairt Fáetna Finn File: "Mait amh, a anaim, a Congail!" ar sé, "deuna féin mait 7 coruin fuge n-Éreann uair do marbad 'h allmharaig uile." "Ni h-iad do dorom fuge an domain damsa neoch fo gabar dé," ar Congal, "act meic fiadgaide Éreann dobí um focair 7 ar iad bunsear an cathsa ar tuathaib Teamrach 7 ar Lugaid Luaigne"; 7 do cuir sin men[ma] mór i ccathaib Congail gur bunadar beasna céo gach cuiad dib i ccat fu[g Éreann].

LXXI.

Is annsin do gab Congal ag floige na fluag 7 do bean a briat-bémenda b[iodbad] orra 7 do leanadar a tri comaltada é .i. Meisne, Semne, 7 Lathairne [7 da] mac Cruithneach Uladh .i. Fergus 7 Fithel. Cid tra act ba briat ar b[iodbadaib] an caithmilead Congal an lá sin, 7 ba dith ar degdaoinib a gniomrad ag cua[rtugad] an áta nogo riamh mar a iarbe Lugaid Luaigne sin cat, 7 tug fciath fi[e fc]iath dó 7 faobar fe forsna, 7 doba comsiac da anfad 7 da uai[rfeac](1°) iorgaile 7 da fonn cata an comtuaiccsin sin, 7 do léicced lathair fairsing f[or]leathan sin iorgail sin dóib le buaibe a m-buillead(2°) 7 le neimnige a n-aim 7 do [cuaid] neart 7 niadacar, calmacht 7 cuadacht Congail tar Lugaid Luaigne, 7 tug béim a[dbal] aitearach dó gur ben a cenn d'a coluinn, 7 tucc a iolac corcair 7 commaordme or áird. Do muig ar tuathaib Teamrach 7 ar feruib Breg 7 Mide 7 ar Luaignib Teamrach annsin ó do cuit a tremat 7 a tigerna ar cul áir 7 uirbada orra, uair ar é sin áir ar mó tuccad ar Luaignib Teamrach riam. Táinic Congal roime do tig

(1°) The top of the letter r is still visible in MS. uairead, 'a noble, knight' (O'Reilly). (2°) MS., builleadha.

where Conghal and Fergus were. It was then that Fachtna Finn File said: "Well indeed, my soul, O Conghal!" said he, "perform yourself a good deed, and defend the kingship of Ireland, for all your foreigners are slain." "It is not they that I took from it who defended the kingdom of the world for me," said Conghal, "but the sons of the princes of Ireland who were with me, and it is they who shall gain this battle over the people of Tara and Lughaidh Luaighne"; and that gave great spirit to the battalions of Conghal, and every single hero of them cut a gap of a hundred in the army of the king of Ireland.

LXXI.

Then Conghal commenced hewing down the hosts, and he dealt them his mighty, inimical blows, and his three foster-brothers, Merne, Semhne, and Lathairne, and the two sons of the Picts of Ulster, Fergus and Fithneas, followed him. However, on that day the hero, Conghal, was a doom to enemies, and his deeds were destruction to noblemen as he passed through the battle-throng till he reached where Lughaidh Luaighne was in the fight; and he opposed his shield to the latter's, and his sharp-edged weapon to his shoulder; and that conflict was the battling of two warriors and of two valorous heroes, and of two props of battle; and a large and very wide space was left them in the fight on account of the fierceness of their blows and the violence of their weapon-play; and Conghal exerted his strength and heroism, bravery, and warriorship on Lughaidh Luaighne, and he dealt him a terrible, triumphant blow, so that he cut his head from his body, and he raised aloft his shout of triumph and of exultation.

He defeated then the people of Tara, and the men of Bregia and Meath, and the tribe of the Luaighne of Tara when their chief and lord fell, and they were slaughtered and decimated; for that is the greatest destruction that was ever inflicted on the tribe of the Luaighne of Tara. Conghal

na Teamhrach iarsin iar m-buaid ccorcair 7 ccomaoidhe. "Ber buaid 7 beannacht'am, a Chongail," ar Fachtna Finn File, "uair ar ni éireann gan amharus tú anoir, uair atáid geill Éireann agad a tTeamhraigh, 7 gairtear ainm ri[g] diot." Do bí Congal 7 maithe a muintire a ttig na Teamhrach an oidhche sin, 7 do gab gialla fer m-Breagh 7 Mide 7 Sentuatha na Teamhrach, 7 tángadar cuigeathaig Éireann ann sin d'a riogha[dh] 7 d'a riarughadhan .i. Deaghaid mac Sin, ri da choicead Muman, 7 Conrach car ri Con[nacht], 7 Art Mireadhach, rig Laigen, 7 tugsat rige dóran 7 do gab áirmeirt Éir[eann] uile ann sin, 7 tugsatar rige Ua cCinnfhealaig do Chrimhthann mac Fergh[usa] Failghe, 7 tugsatar dá ttrian Connacht d'Oilill Teóra Gaoth 7 d'Oilill Teóra [Chíoch], 7 tugsatar a dhúthaid da gach deghduine d'a raibe ina fochair ar ionnarbadh.

LXXII.

Iomthusa Fearcosa mic Leide arethi ro riaru riena muintir ó do gab Congal rige n-Éirenn 7 ó do thuit Lughaid Luaighne Leith: "Ni léicfe a n-Éirinn mire 7 do dhéna m'ionnarbadh a h-Éirinn amach 7 riachtora go Teamhraigh d'a riarughadh"; 7 práinic Fergus mac Leide roime go Teamhraigh, 7 mor mothuigheadh i tTeamhraigh é nogo práinic go comhairleach Congail. "Do bheir fein duit, a chaithmilidh, a Chongail," ar sé, "7 ni mire do rinne 'h aimsear riam acht Lughaidh Luaighne 7 do chaithfe(1°) rige n-Ulad duit nogur dhultair fein i." "Búdh maith duitse tocht go Teamhraigh mar sin," ar Congal, "uair ni chuireabha(2°) a h-Éirinn thú mar do chuir Lughaidh Luaighne mise"; 7 do fer fáilte go miochair ris. Ba fáilidh fearcosach do'n comhradh sin Congail, 7 do bádar a tTeamhraigh an oidhche sin, 7 do éirigh Congal go moch, 7 do chuaidh fein 7 maithe a muintire do dhénamh comhairle cia d'a

(1°) do chaithfe: 1st sg. pft. of caithim, 'I offer.' (2°) ni chuireabha: 1st sg. conj. B-fut. of cuirim.

came after that to the House of Tara after his triumphant and exulting victory. "Success and blessing, O Conghal!" said Fachtna Finn File, "for you are, without a doubt, the king of Ireland now, for yours are the hostages of Ireland in Tara, and let you be named king." Conghal and his chiefs were in the house at Tara on that night, and he received the pledges of the men of Bregia and Meath and the natives of Tara; and the provincial kings of Ireland came there to acknowledge him as king and to render him service, viz., Deaghadh mac Sin, king of the two provinces of Munster, and Conrach Cas, king of Connaught, and Art Mesdealman, king of Leinster; and they gave the kingship to him, and he received the high-sway over all Ireland there, and he gave the kingship of Hy Kinsella to Criomhthann, son of Fergus Fairge, and he gave the two thirds of Connaught to Oilill Teora Gaoth and Oilill Teora Crioch, and gave his native possessions to each nobleman who was with him in banishment.

LXXII.

As to Fergus mac Lede, he said to his followers when Conghal received the kingship of Ireland, and when Lughaidh Luaighne fell at his hands: "He will not leave me in Ireland, and he will banish me out of Ireland, and I shall go to Tara to offer homage to him"; and Fergus mac Lede came to Tara, and he was not perceived in Tara till he had reached the sleeping-booth of Conghal. "Yours is your own judgment, O hero, O Conghal!" said he; "and it was not I who opposed you, but Lughaidh Luaighne, and I offered you the kingship of Ulster, till you yourself refused it." "You did well to come thus to Tara," said Conghal, "for I shall not drive you out of Ireland as Lughaidh Luaighne drove me"; and he gave him friendly welcome. Fergus was glad at that speech of Conghal, and they were in Tara that night; and Conghal rose early and went with the chiefs of his people to

treabhuidh righe n-Ulad 7 ar airi do fuirgead aca uile a tabairt do Rosa ruad mac Rudhraidhe 7 faoiseamh Ulad do thabairt d'Fergus mac Leide, 7 dobi Feidhlim mac Leide amlaidh sin no gur gab Faithne Fathach righe n-Éireann, 7 go tteagadh righe n-Ulad dóibh ar marbhadh Rosa Ruaidh i ccath Locha Feabhail la h-Allmarrachaibh; 7 dobi Feidhlim mac Leide mar sin sin righe nogur marbadh leis[in] b-fert (1°) ag Tuinn Rudhraidhe é; 7 gé dobi Congal mar sin [in]a righe ar é Feidhlim mac Rosa dob' fhearr cuid di re n-a linn, 7 do leathadh Faithne Fionn File 7 Bricne mac Cairbhre, an fcél sin, conad i Caithem Congail Clairingnigh mic Rudhraidhe, 7 gniomhraidhe Fearcuirre mic Rosa conuige sin, 7 do bí Congal cúig bliadhna dég i righe n-Éirionn ina dheghaidh sin nogur thuit le Duach dallta Deaghoidh amuil arbeirt an file:—

Congal cuig bliadhna déce dóig,
Do mac Rudhruidhe roimhir,
Leis in Duach dallta Deaghoidh
Fuair gáir 7 gairbheabhaidh. (1°)

FINIS.

(1°) *Vide* Additional Notes.

advise as to whom he should give the kingship of Ulster ; and they all decided to give it to Rosa Ruadh, son of Rury, and to give the free-circuit of Ulster to Fergus mac Lede ; and Fergus mac Lede was in that position till Fachtna Fathach assumed the kingship of Ireland, and the latter gave the kingship of Ulster to him when Rosa Ruadh was killed in the battle of Lough Foyle at the hands of the foreigners ; and Fergus mac Lede was thus in the kingship till he was slain by the monster at Tonn Rughraidhe ; and though Conghal was thus in the kingship, it was Fergus mac Rosa who had the best portion of it during his time ; and Fachtna Finn File and Bricne mac Cairbre amended that story ; so that that is the military career of Conghal Cláiringhneach mac Rughraidhe and the feats of Fergus mac Rosa so far ; and Conghal was fifteen years in the kingship of Ireland after that, till he fell at the hands of Duach, fosterling of Deaghadh, as the poet said :—

Conghal was fifteen years,
The son of the great Rury,
At the hands of Duach, fosterling of Deaghadh,
He met with grief and rough strife.

THE END.

ADDITIONAL NOTES.

PART I.

P. 2.—The following verses from the famous poem of Gilla-Coemain, h-Eriu ard inis na rig, contain references to the kings mentioned in our text:—

[B.C.]

Fuair Nia Segamain a fecht [311]
Or ind Érind cen anfecht:
Dorochair in carpat carr
La hEnna n-Airgdech n-amnarr.

Enna Airgdech, ard a blad,
Rochoid cethri cóic bliadan: [304]
Ri Banba, bocht i cath
La Crimthann calma Corcrach.

Cethri bliadna Crimthainn dairr [284]
Ór ind hErind immelglair:
Docht rí cumtaide in dáim
De laim Ruthraige rogairb.

Ruthraige, rí fáil co m-blaid,
Secht deich bliadna de bliadnaib: [280]
Brath ir bét do Banba bind
Éc atbath i n-Airgatglind.

In Fintais Már a Mumain maith,
A nói do'n churad comdaith; [210]
Dorochair, mar rofitad,
Larin m-Bretal m-Bodibad.

Bretal Bodibath co becht,
Nói m-bliadna ór hErind a nert; [201]
Docht rí Cualngne 'con triath,
Do láim Luagne, mic Fhintais.

Lugaid Luagne, léin a blad,
Cen buadre tri cóic bliadna; [192]
Dorochair hua Ailt Imlig
Do glaic Congail Chlámgnig.

Congal, cóic bliadna déc dóig [177]
Do mac Rudraige romóir ;
Larin Duaḋ, daileḋ Deodaid,
Fúair tróig ocus tromdebaid.

Duaḋ, dalta Deodaig, ind aig,
Irrige or Temraig ḋolgaiḋ : [162]
Nói n-bliadna d'a rmaḋt immaḋ,
Coromarb Faḋtna Faḋaḋ.

Faḋtna, fiḋi, aḋt a ceḋair, [153]
Do mac Rorra irrig beḋaid ;
La eḋaid Feidlig, mac Find,
Docer in rí de ruad rind.

[Translation.]

[B.C.]

Received Nia Segamain seven [years in kingship] [311]
Over Eriu without injustice ;
Fell the charioteer curled
By Enna the Raider the cruel.

Enna the Raider, exalted his fame,
Spent he four [times] five years : [304]
The king of Banba, fell he in battle
By Crimthand brave, the conqueror.

Four [were] the years of Crimthand the accomplished [284]
Over Eriu the green-bordered :
Fell the king pleasant of the Carn
By the hand of Rudraige the very stern.

Rudraige, king of [Inis]fail with fame,
Seven [times] ten years of years [reigned he] : [280]
Doom and evil [was it] to Banba pleasant,
[Plague] death died he in Argatglend.

The great Fintait from Munster good,
Nine years [were reigned] by the champion active ; [210]
Fell he, as hath been certified,
By Bressal of the Cow-plague.

Bressal of the Cow-plague with perfection,
Nine years over Eriu [was] his power ; [201]
Fell the king of Cualgne at the contest,
By hand of Luagne, son of Fintat.

Lugaid Luagne, manifest his fame,
Without molestation [reigned he] thrice five years; [192]
Fell the grandson of Art Imlech
By hand of Congal Flat-face.

Congal, five reputable years [and] ten [177]
[Were reigned] by the son of very great Rudraige;
By Duach, fosterling of Dedach,
Received he reverse and heavy destruction.

Duach, fosterling of Dedach, of the good fortune,
In kingship over haughty Tara [succeeded he]:
Nine years of his sway [had passed] away, [162]
When slew [him] Fachtna the Prophet.

Fachtna, twenty [years], except four, [153]
[Were reigned] by the son of Ross in royal life;
By Eocho Feidlech, son of Find,
Fell the king by the red [spear-]point.

The above poem has been edited and translated by Dr. MacCarthy, in Todd Lect., R.I.A., vol. iii., pp. 142–213, from the "Book of Leinster" (twelfth century). The verses end with the following reference to the author himself:—

Gilla-Caemain cen gainne
Mac Gille fae[i]r Samthainne,
Fáilid di'n gar[g]nim romgial,—
Ar n-áirm arorig hErenn.

Gilla-Caemain, without penuriousness,
Son of noble Gilla Samthainne,
Thanks for the difficult feat he has earned,—
For recital of the arch-kings of Eriu.

P. 2, ll. 5–15.—O'Donovan, in the "Annals of the Four Masters," has the following note under A.M. 5058, referring to Eochaidh Feidhleach:—"This monarch rescinded the division of Ireland into twenty-five parts, which had been made three centuries before his time by the monarch Ugaine Mór, and divided the kingdom into five provinces, over each of which he appointed a pentarch, or provincial king, who was obedient and tributary to himself. These were—Fearghus, son of Leide, King of Uladh, or Ulster; Deaghadh, son of Sen, and his relative Tighernach Tedbhannach, Kings of the two Munsters; Rossa Ruadh, son of Fearghus, King of Leinster; Oilioll, who was married to Meadhbh, the monarch's daughter, King of Connaught. Flann synchronises Fearghus, son of Leide, with Octavianus." In the above extract from

O'Donovan's notes to the Four Masters the appointment of the provincial kings referred to in the opening passage of our text is ascribed to Eochaidh Feidhleach, and not to Lughaidh Luaighne. Ballymote Synchronisms (MacCarthy, B Text) give Concobar mac Nessa and Cairpre Niafear, instead of Fergus and Rossa Ruadh, and ascribe the division to B.C. 27 ("Todd Lect.," vol. iii., p. 305).

P. 2, l. 18.—The following is the Dinnseanchus of Beanna Boirche, from "Book of Lecan," p. 512 b:—"Beand Boirchi canas rohai*nmniged*? Ni *ansa* Boirchi boaire mic Rosa rigbuidi 7 ba hed a ṡuidi buachalla an bend si*n* 7 is c*uma* do irgaireadh cach mboin ota Dun Sobairci co hIn*nber* Colptha 7 o Boi*nd* co Beind Boirchi 7 ni gealta bó mir *for*alma seach aroili. Un*de* Beand Boirche *dicitur*." "Whence is Beann Boirche named? Not hard (to reply). Boirche was cow-herd to the son of Ross of the yellow wrist, and that mountain was his herdsman's seat, and equally would he herd each cow from Dunseverick to Innber Colptha, (Drogheda, Boyne mouth), and from the Boyne to Beann Boirche, and no cow pastured beyond another. Whence is named Beann Boirche."

P. 3, l. 19.—"From Mulladh (Mullagh) to Beanna Boirche . . . . from the Bann to the Drowes." The following verses of Fintan from the "Book of Leinster," p. 8 b, give the five chief divisions of Ireland:—

Fintan *cecinit* do naimh na cóiced:—
Cóic uraanna hErend etir muir 7 tír
Adeadra na coemcainle cada cóicid díb,
O Drobáir dian aingbaid in chesrand áit
Corin mBoind mbándabail serbairde báin,
O Boind bind banbruchaig co cétaib cúan
Co Commor balruchaig na tri n-uéc n-úar
Ó'n Commor cetna rain co Fuirtiud carr
O Beolo ind aingbaid don diainsairther glass
O Luimneċ long adbal Lecan a lár
Co Drobáir drong airmglan firtiben fal
Suidemail flecsugud ar faigter fúit
Comlán in cetsugud fiadoid i cóic.

P. 12, l. 16.—eric 7 eneclann. Judging from "Glossary to Brehon Laws" (*q. v. s. v.*), the exact meaning of these terms is not certain. eric seems used generically. There are said to be four *eirics*, viz., *aithgin*, *dire*, *tairgille*, and *enecland*. We have, however, an apparent distinction between the two in the fact that fiada, 'debts,' is glossed by eneclann, and coirp-dire, 'body-fine,' by eric.

P. 18, l. 18.—ni na teaċt neb' flaitiusa. A better rendering is: "They have not come to seek sway over your kingdom."

P. 20, l. 2.—ba do gessaib Rig Érenn. We have here a case of gess, obligation,' 'tabu,' so common in the lives of our early kings and heroes. In the economy of the Seanchuidhe's art, the gess is often made the pivot upon

which the heroic deeds, or even fate, of the hero turns. The following curious instance of a ǯeaṙ of Finn mac Cumhail from the Agallamh ("Silva Gadelica," p. 195) may be of interest. In his case the ǯeaṙ was in the nature of a left-handed pledge:—

Ir annrin tucradar an ingen cuach fionn airgait ar a coim ocus a lán do mid fo-ólad ann ocus tuc illáim Finn. "Cid fo, a ingen?" ar Fionn. "Mid fo-ólad fomercda," ar si. Ocus ba ǯeir d'Fionn fled d'odad ocus ǯabur in cuach ocus ibir dig ar ocus ar n-ól na digde do no mercbuaidred é. Ocus tucradar a agaid ar in péinn ocus ǯach olc ocus ǯach aimim ocus ǯach lén cacha dorimir ar ǯach fer diob fo thuib ina n-agaid larin mercad tuc an ingen air.

"Out of her bosom then the young woman brought a *cuach* of white silver, containing its fill of delicious mead, and reached it to Finn, who questioned: 'Young woman, what is this?' 'Mead,' was her answer; 'delectable, potent to intoxicate.' Now to Finn it was prohibition (ǯeaṙ) to refuse a regalement; he took the *cuach* therefore, drank a draught from it, and, that swallowed, straightway was all demented. Upon the Fianna he turned his face, and every harm, and flaw, and mishap of battle that he knew against any man of them he, by operation of the frenzy that the young woman had worked in him, threw in their teeth."

P. 20, l. 3.—ǯo tiobṙuid na laoċraidi. The name of this well does not occur amongst those enumerated by Petrie in his Essay on Tara (Trans. R.I.A.). Could it be a *volks-etymologie* for laoċ tobaṙ, the famous well marked on Petrie's map?

P. 20, l. 5.—Muillen Ċiamraide. The following extract describes the origin of this name:—"Cuan O'Lochain, chief poet and lawgiver of Ireland, whose death is recorded in the Annals of Tighearnach, at the year 1024, states in his poem on the ruins existing at Tara, that Cormac, the son of Art, chief monarch of Ireland in the third century, had a beautiful *cumal*, or bondmaid, named Ciarnaid, who was obliged to grind a certain quantity of corn every day with a 'bro,' or quern; but that the king observing her beauty, took her into his house, and sent across the sea for a millwright (tuǯ ṙaoi muillind tar mórċind), who constructed a mill on the stream of Nith, which flows from the fountain of Neamhnach to the north-east of Tara."—Petrie's "Tara," p. 164.

P. 22, last line.—Coimleḋ a aiǯe d'ór. The face was very commonly taken as a standard of measure in primitive times, just as are the foot, hand, and arm in the English—'a foot,' 'two hands high,' 'at arm's length,' &c. For the phrase cf. "Book of Leinster," p. 54, l. 14, comleṫet t'aiǯthi do deiǯ-ór.

P. 29, l. 12.—The "Dinnseanchus" is a collection of legendary accounts of the origins of Irish place-names. Copies of it are found in our principal Irish MSS., the Books of Leinster, Ballymote, Lecan, &c. Stokes has published the Rennes edition in the "Revue Celtique"; and the poetic passages have been

selected by Mr. E. Gwynn for his Todd Lectures. Very skilful use has been made of it in the present story; and the circumstances under which the Dinnseanchus of Ath Fuar was composed are probably unique. In the Books of Leinster and Ballymote Dinnseanchus the usual formula for commencing one is Canar no h-ainmnigeo . . . ni annra? The phrase has here been reduced to the less formal and more colloquial ca h-ainm . . .?

P. 29, ll. 24, 25.—Noca nruil. Really not a question. The literal translation is: '"Your warriors have no cause to attack us, O Criomhthann," said Conghal. "That is so," said Criomhthann.'

P. 30, l. 18.—mag imrim. This may not be a place-name. The difficulty is in—(1) the particle do preceding, and (2) in the phrase mag imrim itself. It is possible that there may be a wrong division of the words. mag imrim might be a cheville of some kind. Stokes has given a word mag as meaning 'great,' which may possibly be the present one. imrim has the meaning 'running.'

P. 37, l. 6.—A better translation might be: 'Unless you come in order to plunder us with Conghal Cláiringneach, there is nothing for you to destroy on us.'

P. 40, ll. 11, 12.—The MS. has airc for arc, and adconnairc for adconnarc. Airc of course may mean 'necessity,' 'straits': cf. phrase tré airc no éigin; but then we should expect adconnarc, not adconnairc. Dr. Meyer suggested a word arc, 'valour,' to me, and I have adopted it tentatively.

P. 42, l. 20—gébtar bruigen ort, *i.e.* 'a palace shall be attacked on you.' The translation in the text is not correct: cf. p. 84.

P. 45 (*3rd line from bottom*).—Translate 'let you go,' instead of 'let them go.'

P. 46, *last line.*—uair dingeubadsa a coigead. Restore MS. reading coged, and translate, 'for I shall ward off his attack from the Ulstermen.' Omit note (2°).

P. 48, l. 16.—For coigead read cogad as above, and translate: 'He would ward off your attack from the Ulstermen.'

P. 49.—Semne has given his name to inber Semne, Larne; Maghseimne in Dalaraidhe; Inis Seimne, Island Magee. Larne, Co. Antrim, derives its name from Lathairne.

P. 50, l. 19.—Dún da Beann. Monsignor O'Laverty, in his "History of Down and Connor," vol. iv., in referring to Dun da Beann, now Mount Sandel, Coleraine, quotes the following from the Ordnance Memoir MS. (written in 1835 by J. Blakely):—

"Mount Sandell is of an oval shape, and measures 175 feet north and south, by 140 feet east and west, with a trench in the centre, which runs east and west, and is about 17 feet from the bottom to the top of the ford. There are two 'giants' graves,' one near the west side, and the other near the south side of the fort, each 25 feet by 16 feet. The fort is, from the planting at the west side to

the top, about 40 feet high, and 30 feet high from the bottom of the trench to the top of the fort at the east side, and 40 feet high at the north side. The south side is grown over with blackthorn. The parapet is almost level with the top of the fort. There were two excellent springs about 150 perches north of the fort in a wood."

P. 56, l. 28.—Eas Craeibhe. "The ancient name of the Cutts, on the Bann at Coleraine, was Eas Craeibhe, the cataract of Creeve. This Creeve was a princess who was drowned here: she was the daughter of Owen mac Duirtheacht, and she resided in the great fortress, Dun da Bheann, now Mount Sandell. From this cataract the tribe which dwelt between it and the River Roe was named *Fir na Craeibhe*, 'the men of Creeve.' The territory in later ages belonged to a branch of the family of O'Kane."—O'Laverty, "Down and Connor," vol. iv., p. 156.

P. 57, l. 3 *from bottom*.—Maiṫe Ulaḋ ar ċena. Translate 'the rest of the chiefs of Ulster,' instead of as in text.

P. 61, l. 10.—Aonach of Inber Tuaighe. The origin of the name is related in a metrical Dinnseanchus in LL. and Ballymote. In these it is called Tuag-Inber.

P. 61, ll. 20, 21.—Literally: 'should doubtless be . . . should possess . . . should contest.'

P. 62, l. 1.—Do ċlaċuiḃ cruinne. Remarking upon this passage in "Manners and Customs," p. 274, &c., O'Curry says: "The reference to the general use of round stones in this battle is curious indeed; but the round stone must not be taken to be the same as the Lia Lamha Laich, or 'champion's hand-stone,' for the latter weapon was apparently always reserved for some particular occasion or opportunity of a more important character, in some difficult contest of skill; while the round stones are here represented as having been cast promiscuously with the darts and spears on the advance of both parties to close combat, in which their 'long heavy spears' and their 'broad green spears' for thrusting, and their swords for cleaving, were called into requisition. It is remarkable that in no details of any battle before or after this Battle of Aenach Tuaighe is there any reference to 'showers' of stones such as we have here, down to the battle fought near Limerick by the celebrated Ceallachan of Cairil against the Danes, so late as about the year 920, in which it is stated (Book of Lismore) that 'their youths, their champions, and their proud, haughty veterans came to the front of the battle to cast their stones, and their small arrows (or darts), and their smooth spears on each side at one another.'"

P. 63, l. 25.—'The three foster-brothers.' Notwithstanding the comḋaltaḋa of the text, it is clear that they were Conghal's foster-brothers (comaltaḋa), and not his foster-sons (comḋaltaḋa). Their relation to Conghal is shown by the fact that, on p. 49, their father, Fionntan mac Rudraighe, is said to be Conghal's foster-father (oiṫe). Elsewhere the MS. has comaltaḋa correctly.

PART II.

P. 70, l. 2.—Nabgadon mac Ioruaid. The Irish seanchuidhe had no qualms of conscience in laying all sources under contribution for the work he had in view. Here we find the Biblical name of Nabuchodonosar, son of Herod, of which Nabgadon mac Ioruaid is the Irish variant, introduced to us as king of the mythical land of Uardha (the Cold). For the form Nabgadon cf. "Thes. Palæohibernicus," Index Nom.:

> Cuilmordach fodéin
> ba mac Nabcodoin nár féil.
> K. Meyer, "Zeit. für Celt.," B. iii., p. 19;

Nabgadonassor, "Book of Ballymote" (MacCarthy, Todd Lectures, vol. iii., p. 298).

P. 70, l. 3.—bebid may be for the common bebind. The form might possibly be due to the omission of the *n*-stroke over the *i*, so that for bebīd we would have bebid. It is needless to say that the first syllable 'be' of such names is the word 'be,' 'a woman.'

P. 70, l, 7.—Cesad na caingne, ól na doibner, a summary of the business and pleasure of a king. Caingen is translated in Brehon Laws' Gloss. by 'case,' 'cause,' 'question,' 'dispute,' 'plea.'

P. 72, l. 10.—Raḃrainn a n-Dalriada. Rathlin in Dalriada, to distinguish it from islands of the same name in Ireland. The oldest form of the name was Reḃru, an "n" stem like Eriu, 'Ireland.' The declension therefore was Reḃru, Reḃrenn, Reḃrinn (Raḃrainn), like Eriu, Erenn (O. Ir. Ereno), Erinn. The tendency in these stems is to adopt the dat. sg. as nom., hence, *e.g.*, the popular name of Erin, and hence Raḃrainn, as here. The further change of Raḃrainn to the sound 'Rathlin' is easily explained on phonetic grounds. The combination *cr* tends to develop an intermediary sound, or 'glide,' *t* between the *c* and *r*; compare, for example, the phonetic development of French *naître* from *nascere*:—*nascĕre* (Classical); *nascre* (popular Latin) = *nasctre* = *nasc*tre* = *naistre* = *naître*. Similarly Reḃrainn develops a dental 'glide' *t*, and so develops thus—*Raḃtrainn, *Ratrainn, and then Ratlinn, the dental *t* changing *r* to the dental liquid *l*. The change has been further essentially helped out by the influence of the dental group *nn* on the first group of consonants. We have, besides Rathlin off the Antrim coast, a Raḃrainn island in Lough Neagh, another off the Donegal coast, and the well-known Reḃru (Raḃrainn) off the coast of Dublin, now called Lambay Island. Our author evidently adds 'in Dalriada' to avoid confusion with these latter.

P. 72, l. 18.—Co mbinne n-goṫa. n-goṫa is a case of what Pedersen (Kuhn, Zeit. xxxv.) calls dynamic eclipsis and aspiration. The following are two early examples which he cites:—a bunṙaiġ ṁbaiṙ ṁbunlorcṫi, LL. 62 a, 48; corbo ṙuarmael oubdemir char chiṙoub ba forcri ṙair, LU. 103 b, 4, 5.

This latter sentence exemplifies the phenomenon of dynamic aspiration in the case of chiṫoub. Quite a number of examples may be collected from our text. Cf. p. 50, roiṁ crocluiṫe 7 crlóġ; p. 136, eroiṁ ḟior 7 ṁnaoi.

P. 74, l. 2.—Ri Ḋonn mac Iomchaḋa. I have translated this proper name by 'King Donn,' as the scribe who copied the text evidently considered it to stand for such. The aspiration of the letter ḋ in Ḋonn suggests at once, however, that we have to deal with a compound Riḋonn taken as one word, of which ri is simply the well-known Irish word riġ, 'the wrist, forearm,' the whole word therefore meaning 'brown-wrist,' Riġḋonn. Such a collocation as Riġ Ḋonn, King Donn, would be strange in Irish, save that we considered it, as here, a *volks-etymologie*, brought about by the influence of English. The name of the daughter of King Donn, Taiṁ Taoiḃġeal, is a common one in Irish story: cf. *e.g.* Taiṁ Taoiḃġeal, daughter of the King of Greece, in the Gilla Decair ("Silva Gadelica," Trans., p. 307).

P. 90, *last line*.—Corcaḋ. I met the following interesting occurrence of this word in the Stowe MS., C. I. 2. (R. I. A.), fol. 21, b 2, ll. 11–15:—7 cancatar romṗo can corcaġ (*i.e.* corcaḋ) ġan commaiġi cuṁ ġabrat foraḋ 7 longṗort aṁ taib leiṫeaḋ Ruiġi. Ġan commaiġi shows, of course, the force of corcaġ, viz., 'halting, staying.'

P. 101, *last line*.—Ḋun Taiṁ. The following extract from the "History of Down and Connor," by Monsignor O'Laverty, is most interesting as embodying the opinion of one well familiar with the scenes here described. In his chapter on Rathlin Island (vol. iv., p. 384), Monsignor O'Laverty, after quoting from this tale, makes the following remarks:—"Whoever wrote this tale must have resided in Rathlin; it is so faithful to the topography, though everything is described in an exaggerated style. The palace prepared by Donn for his son-in-law is Doonbeg; the Grianan of Taisi is Greenan; the harbour where Fergus 'was listening to the murmur of the sea on the northern side,' is Port Doonnagiall. After their defeat the invaders 'had a very short way to pursue in their flight unless they plunged into the sea'; the harbour is about 400 yards north of Doonmore, the palace of King Donn; Crocknashanvan is where the women witnessed the fight. The Tow river, that flows along the western side of Knocklayd into the harbour of Ballycastle, is supposed by Mr. Hill to preserve the name of Taise. Certainly the Four Masters call the glen Glen Taise; the palace built for her in it was perhaps the great fort in Broommore, under the shadow of Knocklayd, which seems still to preserve the name of Leide, whose son, Fergus mac Leide, gave to Taise all the territory as far as Dunseverick."

PART III.

P. 108, l. 16.—Duana 7 Duḋḋonna. "In the description of a festive entertainment in the old tale of the Triumphs of Conghal Clairingneach we are told that poems (*Duana*) and *Duchonda* were sung for the company, from which we may perhaps infer that the poems, or Duana, are laudations of the living heroes, whilst the *Duchonda* were the dirges of the meritorious dead."—O'Curry, "Manners and Customs," vol. iii., p. 380. For *Duchand*, *vide s. v.* Esnad in "Cormac's Glossary":—Gṙnad .i. ni nat aḋt ir duchand; air ba negnad ainm in chiuil doigtir na fianae um an brulachd fianrae.

P. 112, l. 23.—berṫa. berṫa here may mean 'of the top of the head': cf. O'Curry, "Manners and Customs," vol. iii., p. 107, a bergnath = mullach a chinn; LL. 93 b 4, 42: ova bergnad co a bonnaib, 'from head to feet-soles.'

P. 112, l. 23.—It is interesting to know that a story similar to that of Labhra Loingseach is told by the dwellers on the Nile near Cairo. Along the Nile wheels are used for raising water, and their rotation produces a peculiar creaking noise. In explanation of this noise, it is told how King Alexander possessed the ears of an ass, and this secret was known only to his barbers. One of the latter, unable to keep the secret, whispered it to a water-wheel, and ever since these wheels repeat it in their creaking, saying, 'King Alexander has two ears of an ass.' The story apparently reached Ireland through some channel or other, and was fathered on our Irish king. The story is more commonly ascribed to King Midas.

P. 118, l. 18.—aiccén, gen. sg. Strachan has pointed out, in Zeit. für Celt. Philologie, Bd. iii., pp. 414, 415, that the gen. of nouns ending in án is commonly án, *e.g.*, tucait baile Mongán, 'the cause of the madness of Mongán,' LU., p. 134 b, and hence aiccen (oician), gen. sg. in text.

P. 123, l. 9.—'Unwitting.' aineol, used as here adjectively, generally means 'strange.' The etymological meaning seems applicable here; the transition from 'unwitting' to 'strange' is obvious. P. 126, l. 21, I should perhaps have translated aimiul by 'strange.' In Saltair na Rann, Stokes translates aneoil by 'hostile.'

P. 124, l. 7.—Rigṙemar may possibly mean 'wrist-thick.' The alliteration rigṙemar romor and imremar iarainn tends to show that rig is an intensive particle.

P. 126, ll. 19, 20.—Deogḃaire, 'cup-bearer'; fer congṁala coinnle, 'light-keeper.' It must be remembered that these were offices in the household of a king, or great prince, and that in primitive times such offices carried with them a great amount of authority. The feudal titles still in use in Court circles, such as 'chamberlain,' 'sword-bearer,' 'lord-in-waiting,' represent a similar

set of circumstances in more recent times. It is well known how menial were the offices performed by, for example, French nobles in attendance on their kings.

P. 128, l. 14.—A ṁic Uladh na n-Aigneċ[h]all, 'O King of Ulster of the great hostages.' The number of hostages possessed by a king or prince was a measure of his power. Hence each king had a teach na ngiall, 'house for the hostages,' or dun na ngiall, 'fort for the hostages,' in which they resided. Their position was pleasant enough as long as the tribe from which they came remained on friendly terms with the prince or king in whose court they were. This custom of taking hostages accounts for many names of places; at Tara there was a teach na ngiall, and in Rathlin (*vide* Add. Note, p. 101) we have Port-Doonnagiall, *i.e.* port Dúin na ngiall.

P. 134, l. 28.—eóin tṁe, 'magic birds.' The eóin tṁe are a commonplace in Irish story-telling. The following is an interesting reference to them, in the healing of Caeilte, in the Agallaṁ ("Silva Gad.," Ir. Text, p. 223): "Do riachtsat lucht in tsídha amuigh a haithle in chiuil do chluinsin ocus ro fhiarfaig Caeilte scéla diob: ocus crét in cairche ciuil atchualamar ar sé. Uainebhuide a sid Duirn bhuide andes o thuinn Chlíodna ocus énlaith thíre tarrngaire ina farrad. ocus ba hairfitech tíre tarrngaire uile í. ocus a mbliadna is lei techt d'innsaigid in tsída so ocus bliadain gacha sída ar an ingen. ocus táncadar isin síd anunn iar sin ocus táinic in énlaith gur shuidset ar chorraib ocus ar cholbadaib an tsída. ocus táinic tricha én díob i tech na narm in bhaile amboi Caeilte ocus do ghabsat cliar istig. ro ghab Cascorach a thimpán ocus gach adhbann ro sheinned ro ghabdais in énlaith leis. is mór gceol do chualamar ar Caeilte ocus ní chualamar ceol a chommaith sin," "After having heard the music, the *sídh*-people that had been abroad returned, and Caeilte sought news of them, saying: 'What was the burst of music that we heard?' 'It was Uainebhuidhe, out of the *sídh* of *Dorn buidhe* from Cleena's Wave in the south, and with her the birds of the land of promise, she being minstrel of that entire country. Now is her turn to visit this *sídh*, and every year she takes some other one': thus Bebhionn. By this time the new-comers had entered the *sídh*, the birds as well coming in and perching on the cornices and couches of the dwelling. Thirty of them penetrated into *teach na narm*, where Caeilte was, and there within struck up in concert. Cascorach handled his timpan, and to every piece that he played the birds sang him an accompaniment. 'Many 's the music we have heard,' Cascorach said, 'but music so good as that, never.'"

P. 136, l. 21.—Tug a lám a ccobṁaid a creiṫ 7 tug leacan laoiċ[h]leaḋ ar. Referring to this passage as a classical description in "Manners and Customs," p. 277, O'Curry says: "It was leacán, that is a half, or modified flat stone: for leac means a perfectly flat stone, so that leacán must mean a stone partaking somewhat of the flat form, but not entirely flat; and than this, no more accurate description need be desired of those stone implements in our museums which it has been the unmeaning fashion to call 'celts.'" The following reference to the cobṁa in the Agallaṁ ("Silva Gad.," p. 101) is interesting: ir

annyin tuc Cáilte a láim fecha 1 comlad a fceith ocus tucastar lia thuimnech dergóir airgabatar trí caeca uinge do Pátraic ar bairced in nónbar dó bhí, 'Then Caeilte put his hand in the hollow of his shield, and gave to Patrick a ridgy lump of gold, in which were thrice fifty ounces for baptizing the nine were with him.'.

P. 152, l. 5.—Artur mór mac Iubair. If we have to do here with the great King Arthur, we may equate Iubar to Uther (Pendragon). The most obvious Irish source for the name is the Irish Nennius. In his "Nennius Vindicatus," p. 258, Zimmer, dealing with King Arthur, says: "Arthur war, so weit die ältesten Zeugnisse der Heldensage einen Rückschluss gestatten, ein um die Wende des 5. und im Beginn des 6. Jahrh. sich auszeichnender Führer der Britten in den Kämpfen gegen die Angeln und Sachsen." There are a number of Arthurs in Irish Literature, *e.g.* Arthur of the Norse Gael (Agallamh, "Silva Gad.," Eng. Tr., p. 212); Arthur, son of Beine Brit, King of the Britons (*id.*, p. 105). In the "Voyage of Bran" (Meyer), p. 84, we have: "Mongán mac Fíachna Lurgan ab Artur filio Bicoir Pretene lapide percussus interit." A collection of the 'Arthur' episodes is a *desideratum*.

P. 152, l. 11—a tráig Bretan. The following, from "Nen. Vindic." (Zimmer), p. 285, may be of interest here: "Darauf weisst ja auch Gildas 'De excidio,' par. 18, deutlich hin, wo er mittheilt dass die abziehende letzte Legion den Wall im Norden zur Vertheidigung den Britten in den Stand gesetzt und an der Südküste (in litore oceani ad meridianam plagam) wo im letzten Jahrhundert der Römerherrschaft der 'comes litoris Saxonici per Britanniam' postiert war Thürme in Zwischenraümen mit dem Blick aufs Meer gebaut habe, um die auf dem Meer herannahenden Barbaren beobachten zu können. Hier ist uns durch Gildas deutlich der Fortbestand des Dux Brittanniarum und des Comes litoris Saxonici der römischen Organisation gegen Ende der Herrschaft auch für die Zeit nach Abzug der Römer in irgend einer Form bestätigt."

P. 156, l. 23.—Artur aoinfer. Elsewhere, *e.g.* p. 162, we have the name Art enfer (Art aoinfer). It is clear that the author has here made use of the name of the son of Conn Cédcathach, viz., Art Aoinfhear, as a name for the reputed son of Tinne, and real son of Arthur. The variant Artur for Art shows the reason. Art was naturally a convenient name for the son of Art-ur.

P. 168, l. 28.—go teach Eachaid Salbuide. In an article in the *Irish News and Belfast Morning News*, for Saturday, August 13th, 1904, on Cathair Boirche, written by Monsignor O'Laverty, *à propos* of the appearance of the present work, the following interesting account is given of what he considers to be the remains of the original Cathair Boirche and House of Eochaidh Salbhuidhe, the father of Nessa, mother of the famous Connor mac Nessa:—"The capital of Achy's (Eachaidh) little kingdom, which comprised the southern part of the present county of Down, was situated in the parish of Kilcoo, on those hills that slope up to the Mountains of Mourne. I found it fortified in a manner that would do credit to the greatest strategist of that or any succeeding

age. But, alas, more than twenty centuries have reduced those great stone fortresses to a few feet above their foundations, and have not left of many of them even a trace. On sheet No. 43 of the Ordnance Survey, Co. Down, there are marked in the townlands of Tullyree, Drumena, and Moneyscalp nine 'cashels'—a cashel is a stone-built circumvallation, without any apparent moat or ditch. These are disposed in a circular form, around what seems to have been a centre, which is represented on the map as 'site of fort'; from this they stand at an average distance of 120 statute perches. Outside this circle of forts are marked on the map other cashels, which seem to have been outlying fortresses; one in Moneyscalp, 50 perches from the circle; one in Burenreagh, containing a cave, stands 50 perches from it; and two in Burenban are about 250 perches outside the circle, while similar stone circumvallations in Slievnalargy guarded the approaches from that side. I examined only two of these cashels, both in Drumena, one in the farm of Mr. Walsh, the wall of which is twelve feet broad, but reduced to the height of about six feet; its interior diameter measures 130 feet; within it is a cave nearly three feet broad and five feet high, covered with immense blocks of stone; the foundations of walls, which once divided the interior into compartments, present themselves in several places. The other cashel which I visited is in Mr. Mooney's farm. Its interior diameter is 160 feet; it had two entrances, one facing the south-east, and the other facing the north-west. A few stones of one side of each of those gateways still remain. The wall is eleven feet broad. Both these cashels are nearly circular, and their walls built of dry stones. In front of the last-mentioned cashel, and at a distance of about ten perches from its north-western gate, the map marks another cashel, which is now reduced to a heap of stones. This is locally named Cruckakinney, 'the Horse-head Hill.' . . . These remains of a remote past are situated a little to the north-east of Loughislandreavy, about three miles from Castlewellan, and two miles from Bryansford. . . . Benna Boirche, 'the Peaks of Boirche,' was in ancient times the name by which were designated the Mourne Mountains, and the territory immediately adjoining them, while Cathair Boirche translates 'the Stone Fortress of Boirche.' Now, as the cashels in Kilcoo are the only stone fortresses on or around those mountains, and as they are in the vicinity of Dundrum Bay, where Conghal landed, it is almost certain that there was the residence of Achy Salbwee (Eachaidh Salbuidhe), and the birthplace of his still more celebrated daughter Nessa, the mother of Connor mac Nessa." In thus locating Caṫair boiṙċe, Monsignor O'Laverty differs from old John M'Alinden, who told Dr. O'Donovan that the great earthen mound in the townland of Ballymaghery, parish of Clonduff, was called Móta Beanna Boiṙċe.

P. 174, l. 9.—Ꝫur' comaimṙiṙ Conꝺal le h-Art Aoinḟer ꝺeiṙn, 'So that from that Conghal is contemporary with Art Aonfher.' This synchronism is indefensible, whether we take Art Aonfher as the real son of Conn Cédcathach, or the son of Arthur. In the former case the chronology would be in error by over 200, in the latter by over 400 years! In the poem of Gilla-Coemain, quoted

in notes to p. 2, we saw that the initial regnal year of Conghal Clairingneach was 177 B.C., and in the Synchronisms 51 B.C. We may compare with the events dated in that poem the following regnal synchronistic dates, or *floruits*, derived from Book of Ballymote Synchronisms (ed. MacCarthy, Todd Lect., vol. iii.):—

[A.]	B.C.	
	307	Cimbaeth, son of Fintan, King of Emain Macha.
	28	Eochaidh Salbuidhe died.
	A.D.	
	278	Cormac mac Airt.
[B.]	B.C.	
	325	Cimbaeth, son of Fintan.
	81–51	Congal Clairingneach.
	42	Fergus mac Lethe, King of Ulster, began to reign.
	A.D.	
	187	Death of Conn Cédcathach.
	187	Art (Aonfher), son of Conn, began to reign.

The origin of the discrepancies in the native regnal chronology Dr. MacCarthy has elaborately discussed in vol. iii. of the Todd Lectures. The native annalists started from some Biblical event, such as the Deluge, and forced the regnal sequence into harmony with Biblical or Classical ones. Hence arose discrepancies, according to the starting-point and system chosen. On the value of the traditional regnal sequences, apart from the chronology, he has the following remarks:—

"The design and contents of the Tracts next demand attention. That the Irish possessed letters before the introduction of Christianity may be taken as established by one fact. In substance the same as the present language the Ogham script belongs to a stage centuries older than that to which, according to the progress of linguistic development, the most archaic of our other literary remains can be assigned. When, in addition, the vitality of tradition is taken into account, there appears nothing improbable in the transmission of the number, order, and leaders of the various so-called Invasions, or Occupations. Much less, coming to later times, does it seem impossible to have preserved the remarkable story of the foundation, and the names of the rulers of a kingdom established and maintained in despite of the central government.

"Next came the Christian missionaries. With them, or soon thereafter, along with compositions of a similar kind, arrived the works of St. Jerome. Among the writings of that Father was a version of the (lost) Chronicle of Eusebius. A reflex of the natural order, whereby many events have a simultaneous origin and progress, that compilation, with some defects of detail, stands in design beyond the reach of emendation. To adjust the traditional history to such a system, and thereby invest national events with the certitude arising from co-ordination and dated sequence, was too obvious to remain long unattempted by native *literati*. Such was the origin of the Synchronisms."

P. 177, l. 20.—'There placed his hand in the hand of a king,' ċuꝫ a láṁ i láṁ ṗiꝫ. The following extract from the Agallaṁ ("Silv. Gad.," p. 132) illustrates the use of this term for swearing fealty: "Maith a anam, a Ghuill mheic Mórna," ar Conn céadcathach, "do ṗagha duit eile d'fácbáil nó do lám do chabairt i láim Finn." "Beirim bréithir," ar Goll, "ir i mo láṁ dobér i láim Finn."

P. 181, ll. 14–17.—Note the proportion of Ulstermen to foreigners slain. The patriotism of the writer is well in evidence here.

P. 184, l. 13.—7 a n-onċoin o-beul[ċ]a uairdib, 'and their open-mouthed leopards above them.' I take this to refer to figures on their standards. Referring to the Roman custom, in which this reference may have its source, Zimmer ("Nennius Vindicatus," p. 286) has the following:—"Von der Sitte der Römer in der Standarten der Kohorten das Bild einer Schlange (draco) zu führen, stammt bei den Britten der Gebrauch im Draco das Bild der militärischen Macht zu sehen. . . . Es kann daher *pen dragon* d. h. wörtlich *caput draconum* nun den Sinn haben 'Anführer der kriegerischen Macht.'"

P. 184, l. 21.—Breṫal Boḋiobaḋh mac Ruḋraiḋe. Bresal, brother of Conghal, had been slain by Lughaidh Luaighne, King of Ireland. This event is referred to in the following verses from Gilla-Coemain's poem Héru Áṁo, imir na riġ:—

In Fintáit Máir a Mumain maiṫ,
A nói do'n ċuraḋ ċomdaiṫ;
Doroċair, mar rofitar,
Lairn mBreṫal mBodíbaḋ.

Breṫal Bodibaṫ co beċt,
Nói mbliadna ór h-Erinn a neirt;
Docer ri Cualṅge 'con tráit,
Do láim Luaġne, mic Fintáit.

The great Fintait from Munster good,
Nine years were reigned by the champion active;
Fell he, as hath been certified,
By Bressal of the Cow-plague.

Bressal of the Cow-plague with perfection,
Nine years over Eriu was his power;
Fell the king of Cualgne of the contest,
By hand of Luagne, son of Fintat.

According to the reckoning in Gilla-Coemain's poem, this event took place in B.C. 201; yet in the Synchronisms ascribed to Flann we have the following entry:—Tolamenr Alexandir, deiċ mbliadna. Ocus Ruḋraiḋe i n-a re. Ocus Etiru Romain ocus Breṫal Bodibaḋ ocus Luġaid Luaiġne du ġabail riġe. 'Ptolemy Alexander, ten years. And Rudraige was in his time. And

Etind, [son of] Admar and Bresal of the Cow-plague and Lugaid of the Spear, took the kingship.' This synchronism gives us as date B.C. 89. The origin of the discrepancy is referred to in note to p. 174, l. 9.

Bresal Bodiobad owes his name to the famous plague referred to in the Book of Leinster, p. 23 *a*, tánic dí do buaib conna tépna díb acht tarb 7 samaisc i nGlind-samaisce, 'Destruction came upon the kine, so that none escaped save a bull and heifer in Glend-samaisce.' "Gleann Samhaisg, or Glen of the Heifer, is the name of a remarkable valley in the county of Kerry, where this tradition is still vividly remembered" (O'Donovan, F. M., vol. i., p. 86).

P. 190, l. 4.—Sub gab Fachtna Fáthach rige n-Érenn. For reference to this event, *vide* verses of Gilla-Coemain quoted in Add. Notes to p. 2. The date from these verses is B.C. 153; but the following synchronism from Book of Ballymote Synchronisms (Todd Lect., vol. iii., p. 302) gives as date B.C. 49: "Cleopatra, ron, in rigan, ocus ir i deogblaid Greg, da bliadain di Fachtna Fáthach i n-a re. 'Cleopatra, namely, the queen, and it is she [was] last ruler of the Greeks, two years [were reigned] by her [when Julius Caesar became Dictator]. Fachtna the Prophetic [was] in her time.'"

P. 190, ll. 5–8.—An account of the slaying of Fergus mac Leide by the monster (péist) is to be found in the Aidedh Fergusa, or Death of Fergus, edited by O'Grady in "Silva Gadelica," pp. 238–252.

P. 190, *verse*.—These four lines of poetry quoted at the end of our tale are taken from Gilla-Coemain's before-mentioned poem h-Érin Áro, imr na rig (*q. v.*). Of this poem two early copies exist, one in the Book of Leinster, p. 127 *a*, the other in the Book of Ballymote, p. 45 *b*. The following are the two readings of the quatrain:—

LL. Congal, cóic bliadna déc dóig
Do mac Ruthraige romóir;
Larin Duach dailed Dedaid,
Fuair tráig ocus tromdebaid.

Ballymote. Congal cóic bliadna dég doig
Do mac Rugraidi romóir
Laran Duach dalta Dedaid
Fuair gair ocus gairgebaid.

It is clear that the verse quoted in our tale is either borrowed from a similar source to that of Ballymote, or else borrowed from it or a copy of it. The restoration of Lerin for Laran and of Deagoid for Dedaid stands to the credit of our author or scribe.

GLOSSARY.

Acaiproiu, anchor, aʒ ʒábail acaiproiue, 86, note (4°).
Acmoinʒ, able, 140; ní fuibe acmoinʒ a ʒabála fin.
Acoiṙaiu, 104, *vide s. v.* acaiproiu.
Aḋaiḋ, night, 20.
Aḋba, abode, rallying-point, 26.
Aḋbal, great, terrible, fearful, 42.
Aḋbar, material, cause; aḋbar flaiṫa, 46,
Aḋnaḋ, *v.n.*, burning, lighting; *gen. sg.*, aḋnaiḋ, 92.
Aoṙact, 3 *sg. T-pret.* of atṙaigim, rise.
Aʒ, a calf, deer, ox; aʒ tri nglac, a calf three hands high, 34.
Aʒ n-allaiḋ, wild deer, 28.
Aiccén, *masc.*, ocean; *gen. id.*, 118.
Aiḋleann, aiḋlenu, aiʒlenu, a spear-rest, 24, 94.
Aiʒill, fo, conversed with, 3 *sg. pret.* of aʒallaim, address, converse with.
Aiʒleann, *vide s.v.* aiḋleann,
Aiʒner, aiʒnear, aiḋnear, pleading, questioning. MS., ainer for aiʒner, 156; 'aʒ ainer fair,' questioning him. *Vide* Meyer, Archiv für Celt. Lexic., and Dinneen's Dict., *s. v.*
Áille, *pl.* of áluinn, beautiful, 94, 134.
Aimṙiar, opposition, opposing, 188.
Aṁ, indeed.
Ainer. *Vide s. v.* aiʒner.
Ainer, mirth, pleasure, 70; *dat. sg.*, aimiur, 130.
Aingiḋeaċt, fury, 126.
Aimiarmaiṫeaċ, vigorous, merciless, 122.
Aimuil, unwitting; loiccer aimuil, 122, 126.
Ainnle, a swallow, 156.
Ainṙeṙiʒaċ, co, *adv.*, furiously, 60.
Ainċenn, point, part, 92.
Áinṙonerc, sway, dominion, 188.
Ainer, bay, inlet, *dat. pl.*, 96.
Ainiʒṫe, honorific portions (of food, &c.), 82.
Ainmiu, pledge, 112.
Aircid, a request (?), gift, 16, 126.
Airlinʒ, dream, vision.
Aiṫbém, second blow, return blow, 96.
Aiṫeaċ, giant; *gen. sg.*, aṫaiʒ, 124.
Aiṫerc, address, 114.
Aitreab, habitation, 144.
Allata, *adj.*, strong, 94.
Allṁarḃa, wildly; ʒo h-ecciallaiḋ allṁarḃa, 36.
Allmarṙaċ, a foreigner.
Altrannar, fosterage, 164.
Aṁarur, aṁarur = aṁrar; ʒan aṁrar, doubtless, 168, 188.
Aṁne, *adv.*, thus, 16.
Aṁra, wondrous; fír aṁra, 38.
Amur, an attack, 62.
Anacal, anacall, *v.n.*, protecting, 114.
Anala, misdeed, crime; *gen.*, analad: *dat. pl.*, analtaiḃ, 26.
Anba, *adj.*, great, 98.
Anbail, great, fearful, 40.
Anbrad, deceit, 154.
Anbuain, anbuain, dismay, 56, 180.
Aneuċtaċ, ʒo h-aneuċtaċ, very vigorously, 62.
Anfaimne, we shall await, 1 *pl. F-fut.* of anaim, wait.
Anfliaiṫ, tyranny.
Anfliaiṫiur, tyranny.
Anforlann, anforlonn, oppression, straits, difficulty, 126, 138.

Anforaiḋ, *adj.*, restless; ar an aiccén n-anforaiḋ, 72.
Anglonna, strife, 120.
Annra, ir annra, dearest, 22.
Anraḋ, a soldier; anraḋaiḃ, *dat. pl.*, 140.
Aontoṁa, fitness for marriage, 70.
Aor, people; aor ḋána 7 airrtiḋ, scientists and entertainers, 96.
Aor cuṁḋa, companions, 132.
Aorógḃaiḋ, youthful warriors, 34.
Ár, slaughter; *gen. sg.*, árta, áir.
Arc, valour (?), 40. MS. has airc and adconnairc, and in this case airc would mean 'necessity,' 'hardship'; cf. ar airc no éigin.
Argain, *v.n.*, havoc, destruction; *gen.* airccne, 56.
Armaiḋ, co h-, fiercely, 62.
Arṙaiḋ, *adj.*, ancient, old, 114.
Athaḋ, time, while, *gen. sg.*, 70.
Athaiḋ, re h-, for a while, 80.
Aṫain, form of 3 *sg. pt.* of aiṫnim, I recognise, know.
Aṫcomarc, question, bulwark, 162. *Vide* note 2, 162.
Aṫgoirid, *adj.*, short, 88; re h-eḋ n-aṫgoirid.
Aṫgoirid, go, *adv.*, shortly, 122.
Aṫlaṁ, quick; go h-aṫlaṁ, quickly, 38.
Atraṫt, *T-pret.* of atraigim, rise, 16.

Baṡḃ, royston-crow; *nom. pl.*, baiṡḃ, 184.
Baiṫ; in phrase ba baiṫ leó, they were glad, 100.
Bainne (banne), a drop, 142; bainne re fraig.
Baiṁiḃ (?) for baraiḃ, *dat. pl.*, chiefs, 176.
Banair, *fem.*, a marriage; *gen.*, bainre, bainnri; *dat.*, banuir, 32, 80.
Banda, womanly, 54.
Bam, 1 *sg. fut. of copula*, 32.
Baṫair; in phrase ó a bonn go a baṫair, from top to bottom, 126.
Beann, point, top, peak.
Béo, contention, 10.
Bélrgala, huts, 38.
Ro benta, *pass.* 2 *fut.* of benaim, taken from, 10.
Berna, gap; berna ċaṫa, gap in battle; bern ċata, 94.
Bés, custom; *n. pl.*, beura, 162.
Berum, *rel.* 3 *sg. of copula*, 32.
Bioḋḃa, an enemy; *gen.*, bioḋḃaṫ; *dat.*, bioḋḃaiḃ; *n. pl.*, bioḋḃaiḋ, 36.
Biṫ, bioṫ, world, 72, 164.
Biṫeg, jealousy, treachery (?), 8.
Blaḋ, blag, fame, 50.
Blag, a portion, part, 30; *pl.*, bloḋa, 140.
Blaiṫ, sweet, smooth; gur blaiṫ, 54.
Blaiṫegair, smooth, 18.
Blaiṫ-ingena, fair girls, 138.
Bloḋa, *vide s. v.* blag.
Bloircbem, mighty stroke, 184.
Boṫ, a shed, cabin; *n. pl.* boṫa, 38. Cf. Mod. Ir. boṫán.
Boṫáinte, herds, 52.
Braga, neck; *gen.*, bragaṫ; *dat.*, bragaiḃ, 38, 124.
Braige, a captive; *nom. and acc. pl.*, braigiḋ, braigde, 148, 166.
Braimén, raven, 184.
Braiṫbém, mighty blow; *acc. pl.*, braiṫbémenda, 180.
Brannub, chessmen, 52.
Braṫ, *v. n.*, deceiving, 146; 'g ar mbraṫ, deceiving us.
Bráṫ, doom, 186.
Braṫmileaḋ, warrior-stroke, 62.
Breaiṫ; in phrase ar mbreaiṫ (?), 134.
Brecc (brég), a lie, 162.
Breiṫ, *v. n.*, judgment; do breiṫ fein duit, 188.
Breṫaṁnaiḋ, judicial, 162.
Brig, power; account, estimation; do ronrad brig beg díbri, they made small account of you, 48.
Brog, captivity; i mbroig, in captivity, 50.
Brogoncu, fierce leopard, wolf, 132.
Broin, *n. pl.* of bran, a raven, 42.
Bromig ?), 56.

Bpoċpaċ, couch, bed, 56.
Bpuiġen, *fem.*, a hostel; *gen.*, bpuiġne; *dat.*, bpuiġin.
Bpuċ, rage, heat, fury, 108; bpuċ mileaḋ, warrior-fervour.
Buaball, a horn, drinking-horn, 18.
Buaile, a pen, enclosure; buailiḋ, *dat. sg.*, 112.
Buaine blaḋ na raoġal, fame is more lasting than life, 52.
Buiḋeaċ, ġo, thankfully, 152.
Bunaḋ, foundation, origin; *gen.*, bunaiḋ used as *adj.*, meaning 'fundamental,' 'original.'
Bunaḋ-fṙeiṁe, prime stock, 74.

Caḋaċ, alliance, 156.
Caeiṁċoiṙc, quietness; in phrase ṙe caeiṁċoiṙc, with quietness, 24.
Caingen, business; *gen. sg.*, caingne, 70.
Caiṙṙe, *fem.*, respite, delay, 184.
Caiṙṙċe (O. Ir. coṙċe), *masc.*, a pillar-stone, 124; *gen. sg.*, aṅ ċaiṙṙċe.
Calaḋ, hard shingle beach, harbour, *gen.*, 86.
Canaṙ, whence, 74, 152.
Caṙ; in phrase caṙ an caoṁlaoi, throughout the day. *Vide* note (3°), 64.
Caṙaḋṙaḋ, friendship, 164.
Caṙḋannaċ, loving, 112.
Caṫair, a cathair, stronghold, stone fort; *gen. sg.*, caṫṙach; *dat. sg.*, caṫraiġ.
Caṫairḟoṙṙaḋ, situation of a cathair, 120.
Caṫbaṙṙ, helmet, 138.
Ceann, head; o'a ċionn, o'a ċinn, instead of it, 54.
Ceaṙb, *v. n.*, cutting, hewing, 116.
Ceaṙc, a task, problem, 114.
Ceċtaṙḋa, on both sides, 64.
Céṙaḋaċ, keen, 76, 178. *Vide* note (3°), 77.
Céḋḟeṙann, first territory assumed by a king or noble, 34.
Céḋḟoġnaṁ, first service, 184.
Céḋleaġaḋ, first attack, 62.
Céḋċinṙceaḋal, commencement, 100.
Ceṅḋaiṙ, gentle, 128.
Ceṙċeall, *fem.*, a pillow; *dat.*, ceṙċeaill, 38; Lat. *cervical*, a pillow. Cf. Gaelic cluaṙag (cluar, ear) with Fr. *oreiller*.
Ceṙṙṫa, lacerated, *p. p.* of ceṙbaim, 42.
Ceṙo, trouble, difficulty, 20.
Ceṙḋa, *n.*, questioning, 70.
Ceṙṫa, *n. pl.*, questions, 110.
Ceṫaiṙċiuiṁṙaċ, four-edged.
Ceṫiṙṙiaḋa, four-wheeled, 140; caṙbaḋ ceṫiṙṙiaḋa, four-wheeled chariot.
Ciar, distant; *pl.*, ciana, 42.
Cinnim, I agree upon, 24.
Cionn, *dat.* of ceann; in phrase o'a ċionn, in return for it, 100.
Cionṫaċ, *adj.*, guilty, 44.
Cioṙ, a tribute; cioṙ mileċa, a military tribute, 34.
Cioṫġalċleaṙ, a shower, 118.
Ciuṁṙaċ, *adj.*, bordering.
Cláiṙeimeaċ, flat-faced: Conġal Cláiṙéimeaċ.
Cláiṙinġneaċ, flat-nailed: Conġal Cláiṙinġneaċ.
Cláṙ, smooth, 40.
Cláṙaċa, *pl.* of cláṙ, a plank, beam, 86.
Clé, left side; *dat. sg.*, cliu, 126.
Cleaṁnaṙ, marriage affinity; *gen. sg.*, cleaṁnuṙa, 74.
Clí, heart, 104.
Cliaḋa, weaving (lit., threads); cliaḋa leimeaḃ, weaving of a shirt, 64.
Cliaṫ beṙna, wattle-gap (or body of warriors filling a gap), 62.
Cloiṙḋena, of listening; *gen. sg.*, 168.
Cluiṁ, down-covers, 82.
Cluiṁḋeṙġuiġṫe, down-strewn; deṙġuiġṫe; *p. p.* of deaṙuiġim, or deaṙġaim, I prepare, get ready, 20.
Cnáṁaċ, *adj.*, bony; *gen. fem.*, cnáṁaiġe, 134.
Cneaḋ, wound, *gen. pl.*, 98.
Cneṙ (cneaṙ), surface, 116.

Cobha, the boss of a shield; the hollow centre of the shield where the warrior-stone was kept; *gen. sg.* cobhaidh; *dat. sg.* cobhaidh, 136.

Codnaigh (?), 112; codnaigh gal.

Cogaim, to decide upon, determine; p. 6, l. 18, *read* cogadar (3 *pl. pt.* of cogaim), *instead of* cliocchadar.

Coibce, *fem.*, a dowry, 148.

Coiber, equal portion, 136.

Coiccriocha, *n. pl.*, neighbours, 70.

Coigedal, ring, clash; coigedal a ecloidiom, 64.

Coilceadh, couch, *acc. pl.*, 82.

Coimdes, equally dexterous, equally at home in, 132, note (5°).

Coimhdeacht, company, 170; i ccoimhdeacht rig Ulad.

Coimhealbha, light-keeper, 128, *gen. sg.*

Coimhealtha, tapering, flaming, 128.

Coir (?); in phrase dar ccoir, 166.

Coll (col), violation, sin, 142; oir do choll duadhais; 96, coll uachtair. Cf. "fair a chol ocus a dhuabais," Silva Gad., 242 (Ir. Text).

Colla, bodies, for colna, *pl.* of colann, body, colla crodergha, 42; collaibh, *dat. pl.*, 58.

Comha, a reward, conditions, terms; *pl.* comhadha.

Comhadhar, *n.*, one suitable, 70.

Comhadhus, fitting, 50. *Recte* comhadhar.

Comhaighean, foreign, 42.

Comhaimsir, contemporary, 174.

Comhalta, foster-brother; *n. pl.*, comhaltadha, 92, 184, 186.

Comhang, *adj.*, narrow, 96.

Comhar, a share, 16.

Comhardadh, equality of rank.

Comhcrioch, neighbouring territory, *d. pl.*, 70.

Comhdhunar, bravery, 2.

Comhdalach, equally, accompanying, 66.

Comhdaltas, fosterling, foster-son, foster-daughter.

Comhfuagra, a challenge, 44.

Comhmóram, to get ready, to entertain.

Comhramach, brave, 110.

Comdha, comhdha; in phrase fer comhdha, companion, 128.

Comhtuaiccam, conflict, 186.

Con (?), 116.

Conceann, conceann, hound-head.

Conceannach, hound-head, *gen. pl.*, 90.

Conrach, *n.*, rage, fury, 142.

Conraidh, wild, fierce, 132; fiodh conraidh.

Contabairt, gan, without a doubt, 60.

Córaidheacht, union, 26.

Córaigim, I place, arrange; (with ar) I place over.

Corr, prow, beak (of a ship); *n. pl.* corra, 120.

Corrach, restless, uneasy, 24.

Corrán, a hook, 116.

Corcair, a fringe, edge, 52.

Corrchorach (cuirrchorach), prow, beak (of a ship), 88.

Crann, a mast, 122.

Craorgairbe, *gen. of* craorgarb, rough-throated, 134.

Creach, spoil, 54.

Criorlach, border, rim.

Criter (?), 116.

Cró, a pen; in phrase cró air 7 irgaile, a pen of battle and onslaught, 36.

Croch, cattle, wealth, 32.

Croicenn, skin, 134, *gen. pl.*

Cruinne, the world, 132; ni fuil 'ran chruinne.

Corair cro, gory heap, 172.

Corcarach, *adj.*, warlike, 48.

Corchach, triumphant, victorious, 130.

Corchadh, halting, staying, checking. *Vide* 90, note (4°), 170.

Corchadh (or corchaidh) (?), 178.

Cuar, do chuar, 3 *sg. perf. passive*, it was gone, 68.

Cuibhe, fitness, affection (?), 22.

Cuic, who, 182; do fechairfea cuic iad fein.

Cúigeadach, a provincial king.

Cuing, a yoke, 110.

Cuingib, *dat. pl.*, battalions, 28. Cf. Hogan, C. R. na Righ, Gloss., Index, *s. v.*

Cuingim, cuinccim, I ask, demand, 36.
Cuirre, *adj.*, *gen.* of corr, twisted, 134.
Cuirrċorać, prow, beak, 86.
Cumha, comha, *n. sg.*, grief; *gen. sg.*, cumhaò; *dat. sg.*, cumhaiò, 70.
Cumhal, handmaid; *gen. sg.*, cumhaile, 54, 158.
Cumang, able, 140; ó nach cumang aige a iomgabála, since he was not able to avoid it.
Cumur, power, 138.
Cumurc, a fight, encounter, 40; in adv. phrase a cumurc caiċ, 34.
Cur, warrior, hero, 110, 176.
Curata, *adj.*, warrior-like, 176.

Dáil, state, condition, 164; a portion, part, 24.
Dáil teallaċ, dail teallaig, household meeting, 12, 24.
Damh, ox; comrac da damh n-oileann, 64.
Deabaiò, strife, contention, 38, 122, 172, 178.
Deagail (?), 2.
Deaggablanaċ, 14, for degablanaċ, forked; ulċa degablanaċ, a forked beard.
Dealg, peg, shield-rest; *dat. sg.*, dealgain, 116.
Dearnann, *gen. pl.* of dearna, palm of the hand, 136.
Deaċad, smoke (?), *dat.*, 52; O. Ir. dé; *gen.*, diad; *dat.*, diaid. It may possibly be a mistake for deataċ.
Decc, excellence; used as superlative of maiṫ, 76.
Degail; in phrase gan degail, without cease, 10.
Deglaṁ, handwork, 72.
Degtaraiò, go, very quickly, right quickly, 30, 126.
Deirigim, to sit down.
Denmeaċ, pressing, urgent, 150.
Dennoib, *dat. pl.* of denn, grasp, clasp (?) 138.
Deogbaire, cup-bearer, 126.
Derb, *adj.*, certain, 82.
Derchair, 3 *sg. S-pret.* (abs.) of derchaim, see.
Derccaò, bed, 70.
Derrcnaigim (derrcaigim), to excel; do deirrcnaig do mnáib ar deilb, 12.
Derigim, I sit down.
Derdion, disgust, 158.
Dibercc (dibergg), *fem.*, robbery, plunder; *gen.* dibercce. *Vide* 36 note (3°), 50. In addition *vide* the following:—Zimmer, Gött. gel. Anz., 1891, p. 195; Stokes, Bezz. Beit. xviii.; Meyer, Zeit. Celt. Phil., I. Band, p. 498.
Diceannaim, to behead, 30.
Diċur, *v. n.*, banishing, 26.
Digair, go, vigorously, 126.
Digél, 1 *sg. redupl. fut.* of dioglaim, I avenge, 30.
Dile, the beloved, 22.
Dileann, huge, in phrase damh n-dileann 64. *Vide* note (1°) 64, 96, 178.
Dimbrar, weak, 56. *Vide* note.
Dinnsheanċar, History of Place-names; *gen.*, dinnsheanċair 28.
Diogail, vengeance; *gen.*, diogla, 42.
Dioglaim, I avenge; do dhiogailt, *inf.*, 26.
Diol, sufficient for, fit for: in phrases like diol fer talmhan, fit for the men of earth, 144.
dírim, troop, swarm, multitude, 90.
Dligid, *adj.*, lawful.
Dlúr, closeness, 64.
Dobar-ċeo, mist, 80; dobar-ċeo driaiċeaċta.
Dobarċu, water-hound, otter, 132; *n. pl.* na dobarċoin.
Dobéarra, 1 *sg. redupl. fut.* of dobeirim, I give.
Dofaoċ, 3 *sg. s. fut.* of tuitim, fall.
Dogno, evil, misfortune, 180.
Dóid, hand; *dual nom.*, dá dóid, 38.
Doilge, for doiligh, *passim*, *e.g.* 38, grief. In MS. used for doilig in phrase ba doilge leó.

Doiliġ, grievous; ba doiliġ leó, they deemed it grievous.
Doṁeanmain, dejection, 148.
Dortaḋ, *v. n.*, spilling, destroying, 22.
Dreann, strife, 42.
Dreiṁne, *gen. sg.* of dréim, opposing, clashing, 10.
Druaḋh, *gen. sg.* of draoi, a druid, 136.
Druime, embroidery, *gen. sg.*, 72.
Duaibhreaċ, dire, ominous, 128.
Duail, due to, proper to, belonging to, 162.
Duana, poems, 108. Cf. duanaire, a collection of poems.
Duaṙair, duaḃair, dire, 142.
Duṁa, a dwelling, mound-dwelling, a mound, 22, 96.
Dunaḋ, a host, fortress, 148; *gen. sg.* áṙ an dunaiḋ, slaughter of the host, 78, 152.
Dún-buaile, a fortress pen, 52.
Durṙaċt, rigidity, 132.
Durṙan, hard, 164.
Duṫaiḋ, native territory, 188.
Duṫṫonna, music, 108.

Eagṙaim, I set in order, I array; *inf.*, eagar.
Ealaḋan, science; *gen. sg.*, ealaḋna, 30.
Ealla, fit (O'R.), 168; eall, essay, trial, proof (Dinneen).
Earḃaḋa, losses, 168.
Earcoinne, *gen.* of earconn, an eel, 112.
Earṙaim, to strew rushes.
Eccar (eagar), array, decoration, 116.
Écciallaiḋ, frantically; go h-écciallaiḋ, 36.
Éccoir tugaḃairṙi oramṙa do ḋénaṁ: *idiom*, you caused me to commit an injustice, 32.
Éccomlann, distress, unequal combat, 110, 140.
Eccomnart, debility, 122.
Eccraiḋ (?), 92.
Eċt (euċt, éaċt), a deed, 134. Eċt is a deed, good or bad. In *cpd.* mor-éaċt, 10, it means 'magnanimity.'
Eḋ, time, 88; ṙe h-eḋ n-aġoiṙe, in a short time.
Eḋala, *gen. sg.* of eḋail, booty, 158.
Eḋe, armour, 48.
Eḋeduiġċe, 14. The word occurs in Silva Gadelica. I have lost the reference. Presumably it means 'clothed in armour.' The MS. contraction eḋeḋ is given in text.
Eḋraġain, space between, interval, 64.
Égṙi (eigṙe), *gen.* of eigear, wisdom, 30.
Eiḋeṙġleo, adjudication, judging, 70.
Eimeaċ, hospitality, 74, 75, note.
Em, *interj.*, indeed.
Eneaclann, honour-price, 12.
Énṙionn, a single hair, 132.
Engnaṁ, dexterity; *gen. sg.*, engnaṁa, 90, 180.
Eolaiġe, guide, 84.
Éṙġe, éṙġe, éiṙġe, *v. n.*, rising.
Eṙṙce, stock, vessel, 116.
Eṙ, eir; in phrases like dia eṙṙin, after that, 140; d'a ér, 144.
Eṙ = ear, a ford, 56.
Eṙccaṙa, an enemy, 54.
Eṙiom, 3 *sg. pron.*, with suffix, 8.
Eṙiomal, valour; *gen. sg.*, eṙiomuil, 180.
Eṙláinċe, ill-health, 160.
Eċar, a vessel, ship, *gen. pl.*, 66.
Eċarcraċaḋ, *v. n.*, shaking, 86.
Eucemuir, i n-, in the absence of, 98.
Euċta, *n. pl.* of euċt, a deed, 88. *Id.*, *s. v.* éċt.
Euṙa, refusal; euṙa toċmaiṙc, refusal of wooing, 24, 112.
Euṙca, moon, *gen. sg.*, 166.

Faḋ, *n.*, length, 118, 150.
Faġa, a spear; *dat. pl.*, faġaḋuiḃ, 170.
Fáilid, glad, 188.
Failteaċ, go, gladly, with pleasure, 150.
Faiṙoine, a prophecy.
Faiṙgin, *v. n.*, seeing, 54.
Fala, dislike, spite; doḃ' fala do Conġal, Conghal was angered at, 184.

fáltanas, enmity; *gen. sg.*, fáltanais, 184.

faoileann, sea-gull; *nom. pl.*, faoilinn, sea-gulls.

faoiliu, go, gladly, 156.

faomaim, I assent to, adopt, agree to, 10.

faon, supine, lying flat, prostrate, 112, note (4°).

fa tír: tamic f. fa tír, F. came to land, 168.

feall, a breach (of hospitality, &c.); feall an eneach, breach of the rights of hospitality. Cf. *s. v.* eneċ, Br. Laws, Glossary.

fearaim, pour, 42.

feċemnacha, contentious (?). *Vide s. v.* feichem, Pass. and Homilies, Atk., Glossary.

feadán, whistle, 134.

fegmuis. *Vide* euccmuis.

feochais, ferocity, 40.

feóilbéimenda, body-strokes; *nom. pl.* of feóil-béim.

fearaim, I make; ro fer fáilte fris, he welcomed him, 38.

feirbe, a roe-deer, 156.

feuġaid: in phrase ag a bfeuġaid, in comparison with, 130.

fiacha, arrears; fiacha cána, arrears of tribute, 36.

fianlach, fiallach, band of heroes, *dat. sg.*, 106.

fiar, twisting, winding, 40.

fiar-tarrna, *cpd. prep.*, across, 16.

fiġi, *v. n.*, weaving, 42.

finnleċar, fair skin, 132.

fioch, anger, fury, 126, 132.

fionġal, *gen.* fionġaile, murder of a relative.

fionnfaċach, hairy, 132; ġairbfionnfaċaċa.

fionnfuarad, refreshment, 130. Cf. a'r ní bruair mé féin fuarad na fliuchad mo béil, Hyde, Love Songs of Connaught, 60.

fiorċitiugad, destruction, destroying.

fiormament, firmament, sky, 118.

fír, a vision.

fiċċealla, chess-boards (?), 52.

fliuċcaomna, bath, 82.

fo, *adj.*, good, 164.

fóbartach, attacked.

fobraim, to undertake.

foċla feinnid, a distinguished seat, place: originally the warrior's seat in a chariot.

foċruiġċe, *gen. sg. v. n.* of foċraiġim, bathe, 106.

fodera = fo + d + era, *id efficit*; in Mod. Irish treated as if it were a *cpd.* of fa and a noun, dera, cause, 146.

foġail, an attack, a foray; *gen.* foġla, 52; *dat.* foġuil, 44.

foġnam, *v. n.*, service, fulfilling, 74.

foġra, order, proclamation; foġra foġla, orders to attack, 52.

foilcċe, *gen. sg. v. n.* of foilcim, wash (the head), 106.

foiréigniod, oppressed.

foirinn, a crew, 86; foirinn trí long; *gen. sg.*, foirne.

foiriċin, assistance, 94.

foirneart, oppression, domination, supremacy, 142. Cf. *s. v.* fornéart.

fola, distress. *Vide* 2, note.

folcad, act of bathing (the head), *gen. sg.*, 82, 106. *Vide* 82, note (6°).

fonn, territory, estate, land, 100.

foraire, sentry, watchman, 36; luċt foraire, the sentinels, 170.

forderġe, very red, 132.

forġla, the best, choicest; d'forġla (?), 140.

forġarman; in *cpd.* forġarmanġnuis. *Vide* 134, note (1°).

forġranna, hideous.

forlam, chief place, command, 38.

formna, shoulder (?), 186; faobar re formna. *Vide s. v.*, Atk., Gloss. Breh. Laws.

fornéart, *gen. sg.*, forneirt, supremacy, dominion, tyranny.

forrad, *v. n.*, attacking, 96, 138, 142; ro ġab ag forrad Conġail iran comlann.

Forrigdailim, to distribute (food).
Forrmad, envy, 8.
Forádlán, resting-place, 12, 172.
Fo trí, thrice, 172.
Fothucad, act of bathing (the body), *gen. sg.*, 82. *Vide* 82, note (6°).
Fritnocht (?), 112, note (4°).
Froigid, *dat.* of fraig, a wall, 24.
Fuadud, threatening, 92.
Fuath, a spectre; *nom. pl.*, fuatha, 184.
Fuirmeadh, stoppage; gan fuirmeadh, 128.
Fuirmeadair, go, *adv.*, carefully, watchfully, 92; fiercely (?), 86.
Fuirmeg, preparation; fuirmeg fleidhe, 156.

Gadán, sound, noise, 134; *acc. pl.*, gadáin.
Gaibtheadh, go, dangerously, terribly, viciously, 142.
Gáir, grief, trouble, 190.
Gairm, a shout, call, naming; gairm rig, naming of a king, 34.
Gal, valour; *gen.*, gaile, goile; *dat.*, gail, goil; *acc.*, goil, 58.
Galann; in phrase guin galann, a wound of lances. *Vide* 52, note (5°).
Gaoi, *acc.* of go, falsehood, 162.
Gaoidheal, Irishman, *gen. pl.*, 130.
Gearas, *n. pl.* of gear, a prohibition, 112.
Gein, child, 158; an gein doibh fa a bruinne.
Geir, *dat. sg.* of gear, a prohibition, 112.
Giall, hostage; *acc. pl.*, geill, 1.
Glé, bright; neim nglé, 104.
Gleine, gleine, the best, choicest, 106, 170, 172; gleine a muintire, gleine fluaig Ulad.
Glirid, torment, 20. *Vide* 21, note (2°).
Gliocus, cunning, skill, 162.
Gloinn-béimeanna, *n. pl.*, strong strokes, 64; *sg. nom.*, gloinn-béim.
Gluair Congal an laim gair: *idiom*, Conghal seized him, 30.
Goile, *gen.* of gal, valour, 40.
Goirid, short time, *adv.*, 126.
Gore (O. Ir. corre), up to this, 46.
Gráinim, I show disgust at, hate, 28.
Greadad, shout, outcry, 88.
Greudha, shouts, 138; greudha boidhba.
Grís, a hero, warrior, 16.
Guin, wound; gal galann, a wound of lances, 52.
Gus, fierceness, bravery, 176; colaib gus, 42.
Guth, voice, epithet (?), 38.

H: form of do, thy: before vowels.

Lan, a vessel; lan meascha caogad do mhiodh no do chuirm, a mixing vessel for fifty of mead or ale, 34. *Vide* Atk., Gloss. Br. Laws, *s. v.*
Laisccuil, back, remote corner, 84.
Laithoraidhe, posterity, 164.
Laimairt, consequence, result, 46.
Lath, land; lath Éireann, 102, 166.
Loth, a ring, 124.
Lodain, pangs; lodain tuirmidh, pangs of child-birth, 158; *nom. sg.*, lodu; *n. pl.*, lona, Gloss. Br. Laws.
Leuraidh (?), MS. reading uncertain, 16.
Il, *adj.*, many; *dat. pl.*, ilib, 14.
Imdairge, *gen. of v. n.*, oppression, 114.
Imdirne (?), rounded (?), 16.
Imegla, great fear, 132.
Imreagarn, contention, 172.
Imreamhar, *adj.*, very thick.
Imrim (?), 30.
Imrimidh, anxiety, 164.
Inaid, *pl.* form of ina, iona, 102.
Indlegi, *adj.*, secret, 80; cumhachta indlegi.
Indile, *pl.* of inniolt, state, preparation, retinue, apparel.
Ineuchta, active, fit to fight, 52.
Inirle, lowliness, 112; a n-inirle iomagallaimhe.
In-imbeirtha, fit to be played upon, fit to be wreaked upon, 76.
In-imthechtha, ready to go, 78, 144.
Inne, bowel, entrails; *dat. pl.*, innib, 128.

Inne, intention, meaning, 168.

Innra, O. Ir. anre, anra, hard, difficult, 14. The form innra is used after ir. *Vide* Thurneysen, Zeit. für Celt. Phil. i. 5.

In-fiubail, *adj.*, fit to walk, 98.

Ionchaib, ar, under the protection of, in presence of, 84.

Iodna, spears, 60; iodna aig, battle-spears, 36.

Iolach, shout; iolach corcair, shout of triumph, 66, 92, 186.

Iongnadach, *adj.*, wonderful, 134.

Iomarcach, *adj.*, numerous, 66.

Iomda, a couch, resting-place; *dat.*, iomdaid, 38.

Iomargo, contention, 30.

Iomgabáil, *v. n.*, avoiding; *gen.*, iomgabála, 140; with air, attacking, 28.

Ionnlaim, I wash; 3 *sg. pret.*, fo ionnail; fo ionnail a lámha 7 a gnuis, 'he washed his hands and face,' 20.

Iomluad, going on an expedition, embassy, 46; *gen.*, iomluaid.

Iomrad, *v. n.*, boasting, 90.

Iomramh, *v. n.*, act of rowing, 166; feolad 7 iomramh.

Iomroill, false, unsuccessful; uirchar n-iomroill, 162.

Iomslán, unscathed, whole, well, 170.

Iomuallach, *adj.*, proud, 82.

Ionchomluinn, *adj.*, fit to fight, 126.

Iongnus, iongnuis; in phrase a n-iongnuis, in the absence of, besides, 46, 114, 122.

Ion-marbtha, fit to be killed, 144.

Ionnmus, wealth, *gen. sg.*, 78.

Iontlaim, 138, note (2°).

Iorguil, strife, valour, 180.

Iota, thirst; *gen. sg.*, iotan, 88.

Iul, *acc.* of eól, knowledge, 106; cuirfem iul air, we shall become acquainted with.

Labar, interstices between the toes or fingers, 138.

Lamhach, shooting, 62.

Laoidheng, boat; *n. pl.*, laoidhenga, 66.

Leabhra, smooth, fertile, 166.

Leacan, the flat stone kept in the shield, 136.

Leodgaire, mangling; leodgaire da leoman, 96.

Leidheann, platform, bulwark; *acc. sg.*, leidhionn, 194; *n. pl.*, leidhenna, 122; leidhionn longa, a naval platform, a platform of ship's decks, 154.

Leigim (leiccim), with ar, I let pass, lay aside, 8.

Ler (lear), good, advantage; in phrase ar ler 7 ar lith, for the good and prosperity, 8.

Lerbaire, lantern, lamp, 120.

Let; in phrase let ar let, on both sides, 180; in phrase let a cúl, back, round, 138; fo fech let a cúl.

Li, colour, 122.

Lion, *n.*, numbers, multitude, 130.

Lionaim, to fill, to fill with corpses, slain, 56.

Lith, prosperity; in phrase ar ler 7 ar lith, for the good and prosperity, 8.

Luin, *gen.* of leon, affliction, a wound, 172; ina luige luin.

Lochrann, lantern; loan-word from Latin *lucerna*; *gen. sg.*, lochrainn, 168.

Loingear, fleet, expedition.

Loinne, delight, joy, 16.

Lonn, brave, fierce; *pl.*, lonna, 62, 128.

Lonnar, anger, 94.

Lórdaotam, plenty, full measure, 74.

Lorg: in phrase tuccadar fiad tar lorg, they protected, covered the retreat of, 180.

Luaighill (luaidhill), activity, movement, 182.

Luargad, movement, 156; mar luargad ainnle no feirbe. Cf. ag luargad an chliabáin, rocking the cradle; mar luar áinle no feirbe nó mar fidhe gaoithe gloiraige ag dul tar cenn machaire nó mórfhéidhe i medon mirta márta, like the flight of a swallow or roe-deer, or like a fairy wind sweeping over a plain or great mountain in the middle of the month

of March (Silva Gadelica, Irish Text, 262).
Luċair, *adj.*, bright (?), 72.

Macṡamla, the like of, 128.
Mag (?), 30; mag, great (?).
Mana, cause, reason; mana bṡóim, 58.
Maoile, gen. of maoil, the head (*vide* Dinneen, Dict.); in phrase mullaċ a mṁaoile, 140.
Maṫgamain, a bear, 96.
Meabail, treachery; *gen.*, meabla.
Meang, deceit; *gen. sg.*, meinge; *dat. sg.*, meing.
Meann, clear, limpid, 78.
Measa, *adj.*, active; *gen. sg. masc.*, misa, 154.
Meisneaċ, courage, spirit, 102.
Mesgaċ, standard-like, 128.
Mesge (mesċce), a standard; *n. pl.*, mesċceoa, mesgeoa, 60, 182; *dat. pl.*, mesgeoaib, 94.
Meṫaċt, cowardliness: *gen. sg.*, meṫaċta, 96.
Miad, honour, 160; mor mṁad leó, they thought it no honour.
Milaoċar, unmanliness; *gen. sg.*, milaoċuis, 96.
Mileṫa, martial, military.
Minṡuirge, pure affection, 22.
Mioċair, so, friendly, 188.
Mioḃ-aoisi, full-grown; mic mioḃ-aoisi, full-grown boys, 180.
Mire, madness, fury; mire ḋa maṫgamain, 96.
Mog, a slave; *gen. sg.*, moga; *dat. pl.*, mogaib, 12.
Moig, *dat.* of mag, a plain.
Móiṙeaċt, magnanimity, evil, 10.
Móirṁire, great activity, 162.
Móirṫeṁeall, great cloud, 122.
Mongar, roaring of the sea, 86.
Morc, large, big; i morc móirṫeinḃ, in a very big fire, 14. Cf. Hyde, Sgolla an ṙiuga, Gloss., *s. v.* tor.
Muimgim, to consult; in phrase a muimgim a ṙeara, 40.
Muinteariar, kinship, union, 26.
Muirṫeuṫt, unnavigable sea, 118.
Múraim, I raze, 52.

Náiḃ, *pl.* form of ná, nor, 108, 138.
Naisċim, I betroth, 32.
Naṁa, enemy; *gen. sg.*, naṁad; *dat. sg.*, naṁaiḃ.
Naoiḃeanta, sleek (like a child), 14.
Neċni, naċni, (?) 10.
Neṁaiṫneaċ, unknown, 124.
Neṁmaiṫ, not good, undesirable, 180.
Neṁṫinge, nothing, naught, 130.
Neoil ċailleṫ, *gen. sg.* (?), 112.
Ní, a thing, 156.
Nuaṙola, new distress. *Vide s. v.* ṙola.

O, an ear, 112; ḋa n-o ṙill, two ears of a horse.
O-beul[ṫ]a, open-mouthed, 184.
Oċla ṙeimṁiḋ. *Vide s. v.* ṙoċla.
Oḋar, *adj.*, dun, grey-coloured, 134.
Oḋarḋa, grey, 134.
Ógḃaḋ, young men, warriors, 150.
Ógḃaċar, warriorship, heroism; *gen. sg.*, ógḃaċuis, 170.
Oide, foster-father, tutor, 48.
Óige, virginity, 110.
Oilṫeuḃa, contention, trouble, 56.
Oiṁċill, *v. n.*, prepared, ready; am' oiṁċillsi, ready for me, 84, 152.
Oiṁcisreaċt, help; go roḃaḋ 7 n-oiṁcisreaċt, with warning and help, 36.
Oiṁroiḋe, *adj.*, distinguished, eminent, 104.
Oiṁeaċtar, a meeting, 38.
Oiṁear, a district, a bay, inlet; *dat. pl.*, oiṁearaiḃ, 152.
Oiṁeḋḋa, *adj.*, noble, magnificent, 72.
Oiṁṙioḋaċ, musician; *dat. pl.*, oiṁṙioġiḃ, 182.
Oirleaċ, *v. n.*, destroying, 158.
Oirrirġ, chief, ruler, *n. pl.*, 58. Cf. *s. v.* erriri (Pass. and Homilies, L. Breac, Atk., Glossary).
Oirṫear, the east.
Oirgen, ocean, 132.
Ollaṁ, an ollamh, professor: *voc.* ollaṁain, 184.

Oṁ, raw flesh, 112, note (5°).
Oṁan, dread, fear, 130.
Oncu, leopard, wolf; *gen. sg.*, oncon; *dat. sg.*, oncoin.
Orba, an inheritance; orba flan a cúig bliadna, 34.
Orṁad (forṁad), a standard measure. *Vide* 64, note (7°).
Oṙarba (?), 80. For or árd, or connected with oṙar, junior, Br. Laws Gloss. (?).
Ornad, *v. n.*, groaning, 140.

Pell, a horse; *gen. sg.* pill. Cf. L. na H., 6 b 29, where pill (*gen.* is glossed eich.
Peloirde, a palace, Lat. *palatium*, 72.
Pert, a monster; *dat. sg.*, pert, 190.
Priairpuirt (?), 72.
Prap, *adj.*, quick, 56.
Proimniugad, act of taking food, 166.
Purdarcu, noxious hounds, 134.
Pupall, *masc.*, a tent; *gen.*, pupaill; *dat.*, pupall, 38; *n. pl.*, pupuill, 38.

Raibte, *n. pl.*, bands, troops, 78, 80.
Raite: luct raite, people of dispensing, dispensers, 56.
Ramad, *adj.*, rowing, 68.
Raon, raen, a way, road, path; in phrase raon maoma, rout, 90.
Rat, a subsidy, 116.
Ratmar, *adj.*, prosperous, 22.
Reabad, pleasant, *dat. fem.*, 46.
Réil, bright, 42.
Reim, career; reim nglé, bright career, 104.
Renna, pointed weapons, spears, 132; renna náid raobair.
Riarad, submissive to, subject to.
Rigremar, very thick, very stout, 124.
Riogdomnle, great candle, 126.
Riogdamna, royal stock, *materies regis*.
Robad, warning; go robad 7 n-oirdi-readt, with warning and help, 36.
Robarta, flood-tide; robarta mara, 16.
Rorbi, ro-r-bí, who slew him. *Vide* 30, note (2°).
Rorc, eyesight; *gen.* ruirc, 14.
Ruad, strong; ro-ruad, very strong, 60.
Ruadclárach, *adj.*, strong-beamed, 68.
Ruadar, onslaught, 176, 182.
Rudtlach, scraping, noise, 86.
Rugadar ar an adaid rin: *idiom*, they passed the night.
Ruirneach, covered with hair (?) (ruamneach), or ruitneach, splendid, brilliant (Dinneen, Dict.), 14.

Sadail, co, happily, 116.
Saeth (raoth), sad.
Sait, sufficiency, enough: rait cathugthe, 114. Cf. French *assez de*.
Saitim, I shoot; ro raidert rinn a menman, she shot a glance of her mind, 14.
Saorcuairt, free-circuit, 190.
Saormacantacht, nobility (?), 24.
Sárugthech, violated.
Sbeir, esteem, *acc. sg.*, 108.
Scannrad, fright, 94; fraoileadh 7 fannrad.
Scaoileadh, flight, 94; fraoileadh 7 fannrad.
Scathaidhen, *v. n.*, protecting, 64.
Scemheal, defence, 64.
Scenmhda, co, quickly, suddenly, 182.
Sceth, *acc. pl.* of sciath, 88, 94.
Sciathamlach, epithet of hero Scoinne.
Sciathrad, shield-strap, *dat. pl.*, 94.
Scír, weariness, 116.
Scithach, *adj.*, weary.
Scur, *v. n.*, ceasing, 182.
Seancolaman, pillar-stone before house, 88.
Seanfola, old distress. *Vide s. v.* fola
Seimh, mild, gentle, 18.
Sen, prosperity, in phrase táimic nert irin threm 7 irin trolaid. *Vide* 184, note.
Senghal, old coal, cinder, 126.
Seola, nert mna feola, strength of woman in confinement, 136.

Sepg, sickness, decline, *d. s.*, 70.
Sgeaṁaiġmap, go, fiercely (?), 96.
Sgiaċpaḋ, shield-strap, 24.
Sgopuiḋeaḋt, entertainment, 38.
Sine, *comparative* of pean, old, 100.
Sínteoḋ, prostrate, 2.
Siri (?), 162.
Siṫe, fairy, magic; eoin triṫe, magic birds, 134.
Slabra, a chain; *gen. sg.*, rlabraiḋ; *dat. sg.*, rlabraiḋ, 124.
Slaḋaḋ, robbed.
Sleaṁnuiġṫeip, *compar. of equality*, as slippery as, 112.
Sliġe; *gen.*, rliġeḋ; *dat.*, rliġiḋ, a way.
Sliopṫa, *adj.*, sharp-pointed, 138.
Sluaġaḋ, a hosting, 130.
Smuiṙḋiaḋ, dust, *dat.*, 52.
Snaṁ, *v. n.*, swimming, 134; ap in rnaṁ.
Sníoṁ, *v. n.*, distress, 114.
Sobpón, contentment, 118.
Soċt, silence, 90, 132.
Soiġeaḋ, a dart; *dat. pl.*, roiġiḃ, 60.
Soileaċ, dirty, 126.
Soiṁiġṫe, well-cuitivated, 10; ṙeprann roiṁiġṫe, well-cultivated (P. O'C.).
Soiṁṁeaċ, co, pleasantly, 116.
Solaiṫ, Lat. *solatium*, solace, comfort; in phrase táimic neṫt irin tṙeim 7 irin [tṙolaiṫ]. *Vide* 184, note (1°).
Sonaipt, co., *adv.*, energetically, 76.
Sonn, a prop; ronn caṫa, a prop of battle, hero (*metaph.*), 186.
Soraḋ, rest; *lege* roraḋ for roċt, 32, 48.
Soran, the younger, 22.
Spaonaḋ, *v. n.*, repulsing, 138.
Spéangṫarraing, wrench, tug, 124.
Subaċ, merry, happy, 58.
Subaċar, pleasure, 118.
Suiṫiuġaḋ, arrangement, seating, 108.

Ṫh', form of ṫo, thy, before vowels, 30.
Ṫaeḃṁuiḋ, an offering, bestowal; ṫuccur . . . ṫaeḃṁuiḋ n-ġpaḋa, I bear an offering of love, 16.
Ṫairġirin, *v. n.* of ṫairġaim, I offer, 26.
Ṫairrngaḋa, *n. pl.*, nails, 86.
Ṫairrceo, ṫairrceo (?), 14, 15. The phrase ṫairrciu ṫarleṫaip occurs in Ṫogail bruiṫne dá Derga (Stokes, *Rev. Celt.*, p. 186) as follows:—Cranorciath oṫor iarṫae fair co m-bil chotat conṫuala forra talla cert-chorrair cethri noṙong ṫoechenbair ṫoeṫbol for a ṫairrciu ṫarleṫair, 'A wooden shield, dark, covered with iron, he bears, with a hard . . . rim, [a shield] whereon would fit the proper litter of four troops of ten weaklings on its . . . of . . . leather.' For ṫarleṫaip he suggests ṫarḃ-leṫaip, 'bull-leather,' or ṫarr-leṫaip, 'belly-skin.' Ṫairrciu he does not translate.
Ṫalcmar, strong; *pl.*, ṫalcmara, 184.
Ṫallann, a division, portion, 68, 156.
Ṫana (?), 114.
Ṫaorca, sooner, quicker, 100.
Ṫarġaim, I offer.
Ṫar-leṫair, ṫarr-leṫair (?), 14, 15. *Vide s. v.* ṫairrceo.
Ṫarraṫaim, *inf.* of ṫarraiġim, I seize. *Vide* 137, note (4°).
Ṫarraiġ, 3 *sg. pret.* of ṫarraiġim, I seize. *Vide* 137, note (4°).
Ṫarruing, tug, pull, 124.
Ṫaṫaoir, reproach, slur; ṫaṫaoir ṫealḃa, 14.
Ṫe, *adj.*, hot, 78; 'ran ṫrer ṫe.
Ṫeaġlaċ, household, hospitality of the household, 164.
Ṫeallaċ, household; ṫáil ṫeallaiġ, ṫáil ṫeallaċ, household meeting, common feast, 12.
Ṫeann (ṫeann), *adj.*, strong; ro-ṫeann, very strong, mighty, 54.
Ṫeanntа, bonds, 2.
Ṫeġṁail, ṫo, to come towards, meet, 40.
Ṫeṫo = ṫeann, co ṫeṫo, strongly, severely, 178.
Ṫeṫoal, a torch, firebrand; *gen. sg.* and *acc. pl.*, ṫeṫoala, 92, 178.
Ṫenne, strength; *adj.*, ṫeann, strong, 176.

Ḋeṁnoṁ, vo, to escape, 40.
Ḋeṙc, fame, 56.
Ḋiaġaṙ, *imper.* 3 *sg. pass.* (*impers.*) of ḋiaġaim, I go, 66.
Ḋiġe, *comparative* of ḋiuġ, thick, 94.
Ḋimċillim, to go round; ṙo ḋimċill, 3 *sg. pret.*, 12.
Ḋinneaṙnaċ, ġo, headlong, precipitously, 126, 138, 182. Also means 'strong,' 'stout-ribbed.'
Ḋioḃlaicim, I bestow (gifts), 18.
Ḋiuġlaiḋi, last day, day of death, end, 174, note (4°).
Ḋlaċt, garment, 134.
Ḋlaiḋḃinn, sweetly-melodious, 110.
Ḋoċaiḋioṁ, *inf.*, to consume, partake of.
Ḋoċmaṙc, wooing, *gen. sg.*, 74; *dat. sg.* 82.
Ḋoċraḋ, anguish, 40.
Ḋoċt, *inf.*, to come, 188.
Ḋoġail, *v. n.*, destroying, destruction. Cf. Ḋoġail Ṫroi, 42, 148.
Ḋoiġ, *dat.* of ḋeaċ, a house, 166, 180.
Ḋoiṁmeaṙc, *v. n.*, halting, interrupting, 156.
Ḋoiṁneaṁ, vo, *inf.*, to lower, 38.
Ḋoiṁṁceaṙ (ḋoiṁċeaṙ), a new-born child, *fructus ventris*, 158; *gen. sg.*, ḋoiṁṁceaṙa.
Ḋoiṙc, expedition, errand, report; *dat. pl.*, ḋoṙcuiḃ, 72, 182.
Ḋolaiḃ ġal, a cheville or poetic tag, with floods of valour, 110, 162.
Ḋoṁaltuṙ, nourishment, 166.
Ḋoṙ, *fem.*, a tower, pillar, 138.
Ḋoṙ (?), 116.
Ḋoṙann, thunder, 156.
Ḋoṙc allaiḋ, wild boar, 40.
Ḋoṙṙaċtain, *v. n.*, coming.
Ṫaṙa, go ṫṙaṙa, hitherto, 54.
Ṫeaḃaiṙe, sureties, 2.
Ṫeaṙ, an attack, fight; *dat. pl.*, ṫeaṙaiḃ, 62.
Ṫéigim (ṫéiccim), I forsake; ní ṫeċeaḃṙa, I shall not forsake, 32.
Ṫeiṙi, strength, vigour, 176.
Ṫénai, stronger, *compar.* of ṫén, 174.
Ṫénḟer, champion, 170.
Ṫeṙ, 78, 104. *Vide s. v.* ṫeaṙ.
Ṫeṫill, hero, 170.
Ṫoġuim, child-bearing. *Vide* 112, note (6°).
Ṫroiġ, pangs (of childbirth), 112, note (5°).
Ṫroiġeaḋ, *gen. pl.* of ṫroiġ, foot, 136.
Ṫróṁḟoiḋeaċ, heavy-sodden, solid; ṫalaṁ ṫróṁḟoiḋeaċ, 178.
Ṫuaiṙṙena (?), 64.
Ṫualoiṁġ, capable of, able, 182; ġaċ neaċ aṙ ṫualoiṁġ ġaiṙceḋ, everyone who is capable of deeds of valour.
Ṫuaṁṙcḃáil, account, 76.
Ṫuaṫ, people, tribe; *dat. pl.*, ṫuaṫaiḃ, 186.
Ṫubuiṙteaċ, go, grievously, in grievous plight, 136.
Ṫuillim, to settle down in, to fit into; ġuṙ ċuill ġaċ ṙiġ ṙiḃ . . . ṁa n-iomḋaiḃ, 12.
Ṫuiṁġim (O. Ir. ṫoṁġu), I swear, 26.
Ṫuiṁne, in phrase ṙo ċlochaiḃ ṫuiṁne na ṫṙaġa, 88. *Vide* 89, note 2.
Ṫuiṙeaḋ, a tower, 126.
Ṙo ṫuiṙeḋ, was given, 42; *encl. pret. pass.* of ṙoḃeiṙim.
Ṫuiṙmeaḋ, childbirth, 158; *gen. sg.*, ṫuiṙmiḋ (O. Ir. ṫuiṙmeḋa).
Ṫul, hill, rise; aṙ ṫul na ṫṙaġa, on the rise of the strand, 124.
Ṫulaċ, hill; *gen.*, ṫulċa; *dat.*, ṫulaiġ, 22.
Ṫuṙcuṙṫa, a waif, 158.
Ṫuṙġnaṁ, *v. n.*, preparing; aġ ṫuṙġnaṁ na ṗleiṙe.

Uaḃaiṙt (ṙuaḃaiṙt), an onset, attack, 46.
Uaċtaṙaċ, decisive, final; in phrase an ċneaċt uaċtaṙaċ, the final blow (wound), 142.
Uaġ, a grave, 56.
Uaill, little; in phrase iṙ uaill naċ, almost; lit., it is little that, 140.
Uaiṙoiḃ, above them, *dat. pl.*, 88.
Uaiṙeaċ, hero, *gen. pl. dual*, 186.

uasa, 3 *sg. masc.*, above him, 116.
uaḋaḃ, few, paucity, 22, 66.
uaḋaiḃ, from him; O. Ir. uad.
uaḋbair, *gen. as adj.*, dire, terrible, 96.
uaḋṁar, dire, dreadful.
ucbaḃaḋ, groaning, sorrowful, 58.
uid, notice, heed; tucc d'a uid, he noticed, 94.
uilide, 156. I take it to be for uillide, the greater thereby: uilli, *compar.* of oll, great.
uillinn, *acc. sg.* of uille, elbow, 38.
ulib, *dat. pl.* of uile, all, 14.
úr, a hill, mound; úr na Teaṁraḋ, 20.
uraig, *adj.*, noble, 14.
urḃaḋaḋ, *adj.*, dreadful, hateful.
urċra, a wasting away; urċra n-aimrire, 70. *Vide* 90, note (3°).
urlabra, speech, 164.
urlár, floor, 172.
úrluaċraim, to strew fresh rushes.
urrunda, *adj.*, daring, 116.
urṫarrna, prostrate, 140; beiṫ urṫarrna ar ceann ṡeanċura.
urṫógḃáil, *v. n.*, a heave, 124.
urṫoraḋ, the beginning, 166; urṫoraḋ laoi, dawn of day.
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Eóṁpa, Europe, 70.
Éṁe, Éiṁe, O. Ir. Éṁu; *gen.*, Éṁeann, Eiṁionn; O. Ir. Eṁenn, Eṁeand; *dat.* Éiṁinn, Éṁinn, *passim.*

Feaṫṫar Camṫa, the ford on the Bann near the old church of Camus-Macosquin, 52, l. 8.
Feṁta Conaiṁe, Ferta Conaire, in Louth (?), 182.
Feṁtar Camair, *vide s. v.* Feaṫṫar Camṫa, 54.
Feṁtar Ruiṁe; Feṁtar Ruiṁe ṁṫa naiḋtep Cuan Snaṁa Aiġneaċ, Carlingford Lough, 182.
Fionnloċlann, 150, &c.
Foċaiṁḋ Mór Muiṁċeṁne, Faughard in county Louth, 30, 182.
Fuiṁḋ, Iṁiṁ, the Island of the Setting Sun, Western Island, a name for Ireland, 70.

Gall, Innṁ; Innṁ Gall, the Hebrides, 172.
Gaṁbṁliġiḋ, *vide s. v.* Sliġe Mór Mioḋluaċṁa, 30.

Ilaṫ, Ilath, on the Boyne, 182.
Ile, Islay, 150.
Inḃear n-Gaoṫ; 'Inḃear n-Gaoṫ ṁṁan abaiṫar Tonn Ruġraiḋe'; Dundrum Bay, 168.
Inḃear Tuaiġe, the mouth of the Bann, 66.
Iṁṁ Fuiṁḋ, *vide s. v.* Fuiṁḋ.
Innṁ Gall, *vide s. v.* Gall.
Innṁ Tuiṁ, Tory Island, 170.
Iomaiṁe Muilleann, Iomaire Muilleann, 168 (ı cceann na gaṁbṁliġeḋh ṁṁa naiṫep Iomaiṁe Muilleann).
Iubaṁ Cinnċoiṫce mic Neaċtain, Newry, 30.
Iubaṁ Cinn Ṫṁaċta, Newry, 30.

Laiġin, Leinstermen, Leinster: *gen. pl.*, Laiġean, 34, &c.
Lena an Gaṁbaiḋ, *vide s. v.* bLena Corṁa Cṁincoṁaiġ.
Liaṁ na Riogṁaiḋe, the Kings' Fort at Tara, 24.
Liaṁ Toṁna Éccip, the fort of Torna 'Eigeas at Tara, 24.
Loċ Feaḃail, Lough Foyle; Cath Loċa Feaḃail, Battle of Lough Foyle, 190.
Loċlann, Norway, 42, 102, &c.

Maġ Coba Cenn Mór, in county Down, 30.
Maġ Muiṁċeṁne, county Lout h, 56.
Maġ Temil Maṁa, Faughard, in county Louth, 30.
Miḋe, Meath, 24, 104, 186.
Muile, Island of Mull, 150.
Mullaḋ, for Mullaċ, 2.
Muilleann Ciarṁaiḋe, at Tara, 20, the first water-mill in Ireland. For story *vide* Add. Note to p. 20, l. 5.
Muiṁ Eochṫ, Sea of Wight, 16, l. 8. In Broccan's Hymn (Pal. Hib.) the O. Ir. Muiṁ Iċt occurs.
Muṁa, Munster; *gen.*, Muṁan; *dat.*, Muṁaiṁ, 2, *passim.*

Oileana, Na, the Isles (off coast of Scotland), 150.

Raċṁuinn (Raċṁu, Reċṁu); *gen.* Raċṁuinne; *acc. and dat.*, Raċṁoinn, Rathlin Island, 84.
Raiṫ na nDoiṁṁeóṁaċ, the Rath of the Doorkeepers at Tara, 10.

Raiṫ Ulaḋ, the Rath of the Ulstermen at Tara, 10.
Roiṁ, Cṁoċ, *vide s. v.* Cṁoċ.
Roiṁ, Iṁiṁ Tuaiṫ, the Island of Ross, 166.

Saġṁon, cṁíoċa, territories of the Saxons, 150, 152.
Slaiṁge, Sliaḃ, Slieve Donard in county Down, 168.

Sliab Semmliab, 48.

Sliab Slaingе, *vide s. v.* Slaingе.

Slige Mór Miodhluachra, one of the five great roads of ancient Ireland, 30. "The Slighe Miodhluachra, as appears from various notices in ancient documents, was the north-eastern road from Tara, and apparently proceeded in the direction of Duleek and Drogheda" (Petrie's Tara, p. 230).

Teach Cairbre Crum, the House of Cairbre Crom at Tara, 24.

Teach Miodcuarta, Banqueting Hall at Tara, 12.

Teach na Temrach, the House of Tara, 188.

Teamair, Tara; *gen.*, Teamrach; *dat.*, Teamraigh, *passim.*

Tiobra na Laochraidi, the Heroes' Well at Tara, 20, l. 3, go tiobruid na Laochraidi. Distinguish tiobra, *gen.* tiobrad, a well, from tobar, *gen.* tobair, a well. Note the form 'Tipperary,' Tiprad-arann.

Tonn Ruigraide, Dundrum Bay, 168, 190.

Tuir, Inniy, Tory Island. 170, &c.

Uarba, Rige na, 70.

Ui Cennfealaigh, Hy Kinsella in Leinster, 26, 188.

Ulaid, Ulster, Ultonians; *gen. pl.* Ulad; *dat. pl.* Ulltaib, Olltaib; 2, ll. 14, 16, 17, *passim.*

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ADDENDA ET CORRIGENDA.

THE following corrections of non-aspiration of c in MS. which occur in printed text illustrate this peculiar mannerism of our scribe:—

Page	4,	line 24,	*for* nac	*read* nać
,,	4,	,, 28,	,, úrluacrać	,, úrluaćrać
,,	10,	,, 17,	,, Facrna	,, Fać́rna
,,	12,	,, 6,	,, meðrac	,, meðrać
,,	12,	,, 18,	,, ċrıocaᴅ	,, ċrıoćaᴅ
,,	14,	,, 5,	,, uırċimcill	,, uırċimćill
,,	14,	,, 13,	,, neac	,, neać
,,	16,	,, 7,	,, neoc	,, neoċ
,,	18,	,, 18,	,, conac	,, conać
,,	18,	,, 19,	,, coıccenac	,, coıccenać
,,	22,	,, 28,	,, ꝛrıoca	,, ꝛrıoća.
,,	24,	,, 22,	,, amac	,, amać
,,	26,	,, 14,	,, oıᴅ̇ce (*passim*)	,, oıᴅ̇će
,,	26,	,, 15,	,, Connacraıᵹ	,, Connaćraıᵹ
,,	26,	,, 16,	,, Cꝛıoc	,, Cꝛıoć
,,	26,	last line,	,, cꝛıocaıᵹ	,, cꝛıoćaıᵹ
,,	28,	line 11,	,, Fıaca	,, Fıać́a
,,	30,	,, 3,	,, ᴅıceannaᴅ	,, ᴅıćeannaᴅ
,,	34,	,, 8,	,, bennacraın	,, bennaćraın
,,	34,	,, 12,	,, ꝛımceall	,, ꝛımćeall
,,	34,	,, 21,	,, ᵹac	,, ᵹać
,,	40,	,, 8,	,, cꝛıocaıᵹ	,, cꝛıoćaıᵹ
,,	42,	,, 18,	,, comaıᵹ̇ceaca	,, comaıᵹ̇ćeaća
,,	44,	,, 12,	,, Facrna	,, Fać́rna
,,	44,	,, 16,	,, cıonrac	,, cıonrać
,,	48,	,, 11,	,, ꝓocraın	,, ꝓoćraın
,,	50,	,, 17,	,, ꝛımcill	,, ꝛımćill
,,	56,	,, 14,	,, aꝓcena	,, aꝓ ċena
,,	58,	,, 7,	,, ᵹraᴅac	,, ᵹraᴅać
,,	62,	,, 12,	,, cꝛıoc	,, cꝛıoć
,,	64,	,, 10,	,, ꝓoıcꝛıoꝛ	,, ꝓoıć́ꝛıoꝛ
,,	64,	,, 16,	,, ꝓo ċꝛecraıᵹ	,, ꝓo ċꝛećraıᵹ

In Parts II. and III. I have corrected the MS. reading, with the exception of oıᴅ̇ce, which may have some phonetic significance.

Page 2, heading, *for* cuio *read* ċuio
,, 2, line 18, *for* mullaḋ *read* mullaċ
,, 3, ,, 12, *omit* number (1) after 'bravery'
,, 4, ,, 4, *for* fachaiḃ *read* fačaċ
,, 4, ,, 11, *omit* note of interrogation.
,, 5, ,, 11, *omit* note of interrogation.
,, 6, ,, 1, *for* cuiṁdaċ glana *read* cuiṁdaċ-glana
,, 6, ,, 18, *for* ġniocnadar *read* cogradar
,, 8, ,, 3, *for* oṫ'ċualadar *read* o'ṫċualadar
,, 8, ,, 19, *for* beannaċtáin *read* beannaċtain
,, 12, ,, 21–22, caiṁċiuṫaiġ, caiṁḋealḃaċ. Here we have in caiṁ-ċiuṫaiġ the old acc. fem. alongside the modern acc.
,, 14, ,, 25, *for* the MS. contraction eoeo *read* eoeouiġċe I met the word in "Silva Gadelica," but have lost the reference.
,, 16, ,, 3, *for* a inġin *read* a inġen (voc.), and *sic passim*.
,, 16, ,, 28, *for* ḟuiṁġe *read* ḟuiṁġe.
,, 18, ,, 13, leran da miġ. Riġ *for* miġiḃ. O. Ir. dat. dual in diḃ miġiḃ is lost in Mod. Irish, though the nom. and acc. dual an da miġ is kept. The difficulty of reconciling the sg. article an with plural miġiḃ led to the adoption of the form miġ for miġiḃ. Cf. also p. 12, l. 3.
,, 23, ,, 9, *for* 'affection' *translate, perhaps, literally,* 'fitness'
,, 26, ,, 15, *for* oṫċuala *read* aṫċuala
,, 26, ,, 16, *for* gaet *read* gaeṫ
,, 26, ,, 24, *for* ua *read* ui
,, 26, ,, 25, *for* diaċar *read* diaċur
,, 32, ,, 1, *for* roċt *read* rogaḋ
,, 37, ,, 9, *omit* number (1) *after word* 'contentious'
,, 43, ,, 2, *remove* note of interrogation, *and translate* 'shall be attacked' *for* 'shall be given'
,, 46, last line, *for* coigeaḋ *read* cogaḋ *and omit* note (2°).
,, 48, line 9, *for* roċt *read* rogaḋ
,, 48, ,, 16, *for* coigeaḋ *read* cogaḋ
,, 49, ,, 1, *for* 'all his province of Ulster' *read* 'his attack from Ulster'
,, 49, ,, 17, *for* 'your whole province of' *read* 'your attack from'
,, 50, ,, 23, *for* dar ccionn *read* d'arccain
,, 52, ,, 3, *for* dar ccionn *read* d'arccain
,, 58, ,, 2, 5, *for* aṫċonnaiċ *read* aṫċonnaic
,, 60, ,, 7, *for* naċoiniġeḋ *read* na coiniġeḋ
,, 140, ,, 26, *for* caṫbarr *read* ċaṫbarr
,, 146, ,, 4 from bottom, *for* ċin *read* ċinn
,, 206, ,, 2, *for* 51 B.C. *read* 81 B C. (*circa*)

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Vol. 3 (1900) is now out of print.

The Committee make a strong appeal to all interested in the preservation and publication of Irish Manuscripts to join the Society and to contribute to its funds, and especially to the Editorial Fund, which has been established for the remuneration of Editors for their arduous work.

All communications should be addressed to the Hon. Secretary, Miss Eleanor Hull, 20, Hanover-square, London, W.

IRISH TEXTS SOCIETY.

The Sixth Annual General Meeting of the Society was held on May 10th, 1904, at 20, Hanover Square.

Mr. Daniel Mescal, Chairman of the Executive Council, in the Chair.

The Minutes of the last Annual Meeting were taken as read, and the Hon. Secretary presented the

SIXTH ANNUAL REPORT.

The most satisfactory news that the Council has to report at this, their Sixth Annual General Meeting, is the near approach of the completion of their Irish Dictionary. Father Dinneen has carried on the work with the utmost energy and perseverance during the whole of the past year, with the satisfactory result that the volume is announced for August. The members of the Council cannot but feel the greatest satisfaction in making this announcement. The production of a thoroughly sound and scholarly Dictionary of modern Irish has for many years past been before their minds, and has occupied a great deal of their attention. The selection of a competent editor, and the raising of the necessary funds, have given them much anxious thought; and it is cheering to feel that their project has, so far as the actual production of the work is concerned, been crowned with success.

The Dictionary is completed up to the end of the letter S, and portions of the work have been submitted to competent judges, who are unanimous in their verdict as to the thoroughness and care with which the book has been compiled. It is, indeed, the first attempt to produce an analytical Dictionary of modern Irish. As will be seen from the page enclosed, it gives copious examples of idiomatic forms and uses of words, and it also points out the authority upon which rare words are included, and the part of the country in which they are found. It is being printed in Dublin by the firm of Messrs. Sealy, Bryers, & Walker on Irish-made paper, and the Council desire to take this opportunity of expressing their gratification at the speed, care, and competence with which this firm is carrying through the work. The size of the book is crown 8vo., double columns, and, though it will not be unwieldy in size, the print is clear and readable.

The Council were at the beginning of the year much perplexed as to how the necessary funds were to be raised to meet the heavy cost of production—a sum which will probably amount to somewhere about £1,000. Their difficulties were lightened by the generous offers of three friends, who have shown throughout a warm and steady interest in the undertaking. The Hon. Albinia Brodrick voluntarily offered a loan of £200, and John P. Boland, Esq., M.P., and John Hill Twigg, Esq., each contributed a loan of £100 to assist in meeting this outlay. The Council desire to offer them their sincere thanks for the public spirit they have shown in this matter.

The Most Rev. Dr. Walsh, Archbishop of Dublin, has also shown from the beginning a constant interest in the Dictionary. Of this he has given many proofs from time to time. In consequence of his support, several of the Dioceses have made efforts to raise sums of £20 each to meet his Grace's offer of £20, conditional on the raising of a sum of £400 in amounts of the same value. The results of the offer now stand as follows :—

	£	s.	d.
Diocese of Raphoe, per Most Rev. Dr. O'Donnell, Bishop of Raphoe	20	0	0
Diocese of Waterford, per Rev. P. Power ..	20	5	0
Diocese of Dublin, per Most Rev. Dr. Donnelly	7	0	0
O'Growney Branch of the Gaelic League, San Francisco	20	8	2
Gaelic League, Dublin	20	0	0
Per Rev. Timothy Lee, Adm., Limerick ..	20	0	0

(30 copies required.)

The following sums, in addition to the Archbishop's £20, have also been promised provisionally :—

	£	s.	d.
The Professors of St. Patrick's College, Maynooth	20	0	0
P. J. Boland, Esq.	20	0	0
Diocese of Ferns	20	0	0

It is greatly to be wished that these donations might be reinforced by further similar amounts to secure the Archbishop's offer, and, in particular, that the other Dioceses might be able to see their way to follow the prompt and willing example of the Dioceses above named.

Copies of the portions of the Dictionary, so far as completed, are

being forwarded to the St. Louis Exhibition, and it is to be hoped that the book will be on sale there during the autumn months.

But, while pushing on the work of the Dictionary, the Council have not been neglecting their more immediate task of publishing Irish Texts; and they wish it to be distinctly understood by their members and the public that the prosecution of the Dictionary has in no way impeded their regular work. The delay in issuing the volumes for 1902 and 1903 has entirely arisen from the difficulty which the Editors have had in completing their work; and the Council are pushing through the press, as fast as the material is handed in, the various books on their list. These volumes will be issued to members in the order in which they appear, and will be counted as the annual volumes for the years now in arrears, so that no subscriber will eventually lose his volume for any year. The Council again wish to express their regret for the unavoidable delays.

They are glad to announce that Mr. P. MacSweeney has made steady progress with his edition of the "Caithreim Conghail Clairinghnigh," and that it is now approaching completion. Of this piece O'Curry says in his MS. Catalogue in the Royal Irish Academy:—

"The writing in this manuscript is of the most beautiful that ever I met, strongly resembling the handwriting of the celebrated Duald MacFirbis, but not his; and the orthography is perfectly correct in every instance. From the character of the writing, the ink, paper, &c., I conclude it to have been transcribed about the year 1650. The tale which makes up the contents of this MS. is one of great interest, as well from the purity and elegance of the language, the very best I ever met, as from the number of historical and topographical facts it contains."—H. & S., R. I. A., pp. 580-583.

Miss O'Farrelly reports that she has transcribed the whole of the manuscript of the "Flight of the Earls," and that she is devoting the larger portion of her time to this work. She has also collected a considerable amount of material for the elucidation of place-names, and other matters connected with the manuscript.

Mr. David Comyn reports that he has been working steadily at the second volume of "Keating's History." He has almost completed the revision of the text, and hopes shortly to begin printing.

No report has been received from Mr. John MacNeill.

Mr. R. A. Stewart Macalister, although he is still engaged in

excavation work in Palestine, is not neglecting his work on the "Leabhar Gabhála" for the Irish Texts Society. He writes that his manuscript is ready, so far as he can complete it away from libraries, and that he has been able to clear up several difficult passages in the poems. He has now arranged to have a transcript made of the portion of O'Clery's MS. in the R. I. A., of which he had only time to copy a part before he went abroad, and this will, he hopes, enable him to complete his edition of the main text by the autumn of this year. This will be issued in one volume; and the second volume, which will contain the old texts from the great MSS., the variants from O'Clery's readings in other MSS., and the readings of the Hardiman-O'Reilly recension, represented by the MSS. in the British Museum, besides the introduction and notes, will be issued on Mr. Macalister's return to this country in about a year's time.

Besides the above works in the course of preparation, the Council have had one or two further offers, which are now under their careful consideration.

The Council have to record, with regret, the loss through death of the following Members during the past year:—

Most Rev. Dr. Coffey, Bishop of Kerry; Professor F. York Powell; Rev. Maxwell Close; Mr. Maurice Comerford; Mr. Pierce Kent; Mr. W. E. H. Lecky; Capt. J. McArdle.

Mr. Dodd's removal to Ireland early in the year deprived the Society of its Hon. Treasurer. The Chairman, Mr. Daniel Mescal, kindly consented to fill his place, and has since been acting as Hon. Treasurer to the Society.

The adoption of the Report was moved by Rev. M. Moloney, and seconded by Mr. McCaffaley. In putting the motion, the Chairman expressed the regret of the Council that members had been obliged to wait so long for the annual publication. The Council had offered Mr. MacNeill every assistance in its power, but he had not yet completed his promised volume. Notwithstanding the delay, it was satisfactory to find that the membership of the Society had been maintained, and that the Irish people had well supported its efforts. Only twenty-two copies out of an Edition of 750 of volumes i. and ii. remained at the annual stock-taking in December; they were now practically out of print. A similar Edition of volume iii. had been out of print for

over a year. The only volume of which a good number of copies were still remaining was volume iv., "Keating's History," of which a large edition had been issued.

The Chairman spoke of the importance to Irish people of the Dictionary, and said that if the Society had accomplished nothing besides this one work, it deserved to be remembered by posterity. This work could not have been carried through without the able and steady efforts of Father Dinneen. Although the Society were endeavouring to compensate him as far as their means allowed, the value of his services could not be estimated in money.

The Report was unanimously adopted.

The Balance Sheet was then presented by Mr. Mescal :—

Income and Expenditure Account for the Year ending March 31st, 1904.

Receipts.	£	s.	d.	Expenditure.	£	s	d.	£	s.	d.
To Balance from previous year, ...	87	9	1	By Publisher, ...	28	10	0			
,, Subscriptions, ...	147	7	3	,, ,, (Liabilities from the year 1902–3), ...	43	8	0			
,, Donations, ...	12	16	2					71	18	0
				,, Salaries, ...				15	0	0
				,, Advertising and Sundries, ...				12	10	1
				,, Printing, ...				4	13	0
				,, Stationery, ...				1	17	6
				,, Postage, ...				2	17	9
				,, Balance, ...				138	16	2
Total, ...	£247	12	6	Total, ...				£247	12	6

Balance Sheet.

Assets.	£	s.	d.	£	s.	d.	Liabilities.	£	s.	d.
To Balance down (cash in Bank),	138	16	2				By Publisher, ...	85	15	6
,, Loan to Irish Dictionary fund,	100	0	0				,, Balance, ...	201	10	3
,, Share of Publisher's profit in Vols. I. & II.,	4	5	10							
,, Do. Vol. III.,	44	3	9							
				48	9	7				
,, The Society's interest in Vols. unsold, ...										
	£287	5	9					£287	5	9

DANIEL MESCAL,
Hon. Treasurer.

Examined and found correct.
(Signed), THOMAS P. KENNE
Auditor.

May 2nd, 1904.

THE SOCIETY'S IRISH DICTIONARY.

Receipts and Expenditure Account for the Year ending March 31st, 1904.

Receipts.	£ s. d.	£ s. d.	Expenditure.	£ s. d.	£ s. d.
To Receipts already published :—			By payments already published :—		
Subscriptions, Donations, and Loans,	195 12 9		Payments to Editor (including clerical assistance),	250 0 0	
Loan from the Irish Texts Society,	100 0 0		Postage and Stationery,	2 6 0	
		295 12 9			252 6 0
,, Receipts during year :—			,, Payments during the year :—		
Subscriptions and Donations,	137 5 9		Payments to Editor,	100 0 0	
Loan,	200 0 0		,, ,, Printer,	100 0 0	
		337 5 9			200 0 0
			,, Balance,		180 12 6
Total,	£632 18 6		Total,	£632 18 6	

Balance Account.

Assets.	£ s. d.	Liabilities.	£ s. d.
To Balance down (cash in Bank),	180 12 6	By Loans,	412 12 0
,, Portion of Dictionary edited and Printed,		,, Estimated further Expenditure (including payments to Editor, Binder, &c.) in Publishing the work,	643 0 0
,, Balance,	874 19 6		
	£1055 12 0		£1055 12 0

DANIEL MESCAL,
Hon. Treasurer.

Examined and found correct.

(Signed), THOMAS P. KENNEDY,
Auditor.

May 2nd, 1904.

On the motion of Mr. Brophy, seconded by Mr. Greene, the Financial Statement and Balance Sheet were adopted.

In proposing the re-election of the three members of Council retiring by rotation, the Chairman said that they had just heard of the death of the founder, and first Chairman of the Society, Professor F. York Powell, Regius Professor of Modern History, Oxford. Father Moloney, in moving a formal vote of condolence, said, that while expressing the deepest sympathy with Professor Powell's family, he felt that the Society also had suffered through his loss. The interest shown by Mr. Powell from the beginning in the work of the

Society, and the assurance given to the public by his presence and sympathy, had been invaluable to the Society, while his advice had secured the establishment of the Society on the lines of sound scholarship. He hoped that the Irish Texts Society would always adhere to the traditions he had laid down.

Dr. Henry seconded the motion, and wished to associate himself with all that Father Moloney had said; and the Hon. Secretary was directed to forward a resolution, embodying the feeling of the meeting, to Miss Powell.

The re-election of Mr. Alfred Nutt to the Executive Council, and the election of the following new members :—Mr. George Greene, Mr. Finton Murphy, and Mr. T. MacSweeney—to fill vacancies caused by the retirement of Mr. Noonan and Mr. Patrick O'Shea, and the transference to Mr. Mescal of the post of Hon. Treasurer, was then proposed by Mr. McCaffaley, seconded by Mr. Buckley, and carried.

The re-election of the President of the Society, Dr. Douglas Hyde; the Hon. Secretary, Miss Eleanor Hull; and the Hon. Treasurer, Mr. D. Mescal, was proposed by Mr. MacSweeney, seconded by Dr. Henry, and carried.

It was proposed by Miss Hull, seconded by Mr. Art. O'Brien, and carried, that the following gentlemen should be elected auditors for the ensuing year—Mr. T. P. Kennedy and Mr. P. MacMahon.

DICTIONARY FUND.

Loans to Guarantee Fund.

	£	s.	d.		£	s.	d.
Irish Texts Society, ..	100	0	0	Rev. T. Carey, ...	2	0	0
Hon. Albinia Brodrick, ..	200	0	0	J. Mintern, Esq., ...	1	0	0
John P. Boland, Esq., M.P.,	100	0	0	Captain de la Hoyde, ..	1	0	0
John Hill Twigg, Esq.,	500	dols.		Rev. J. D. MacNamara, ..	1	0	0
P. J. Boland, Esq., ..	5	0	0	Oliver O'Byrne, Esq., ..	2	0	0
Dr. Mark Ryan, ..	2	0	0	Rev. M. Moloney, ..	2	2	0
Hon. Wm. Gibson, ..	5	0	0	W. A. Mackintosh, Esq.,	2	0	0
D. Mescal, Esq., ...	5	0	0	Miss A. Bolton, ...	1	0	0
C. H. Munro, Esq., ..	5	0	0	Hugh Sheran, Esq., ..	1	0	0
Michael O'Sullivan, Esq.,	5	0	0	Richard Williams, Esq.,	2	0	0
J. P. Boland, Esq., M.P.,	5	0	0	David Williams, Esq., ..	5	0	0
Miss Ashley, ...	1	0	0	H. J. MacClintock, Esq.,	1	0	0

Loans to Guarantee Fund—*continued.*

	£	s.	d.		£	s.	d.
J. P. Henry, Esq., M.D., ..	5	0	0	Rev. T. O'Sullivan, ..	5	0	0
J. H. Twigg, Esq., ..	5	0	0	J. St. Clair Boyd, Esq., M.D.,	5	0	0
Dr. Douglas Hyde, ..	5	0	0	Lady Gregory, ...	5	0	0
P. O'Kinealy, Esq., ..	3	0	0	A. O'Brien, Esq., ..	1	0	0
J. G. Gallagher, Esq., ..	8	3	8	W. A. Brennan, Esq., ..	1	0	0
Nathaniel Colgan, Esq., ..	2	0	0	Rev. J. A. Anderson, ..	2	0	0
H. B. Jennings, Esq., ..	1	0	0	J. P. Kennedy, Esq., ..	5	0	0
Rev. L. O'Byrne, ..	1	0	0	J. G. O'Keeffe, Esq., ..	2	10	0

Donations.

	£	s.	d.		£	s.	d.
Hon. Albinia Brodrick, ..	10	0	0	T. Maclain, Esq., ...	0	2	6
Rev. Maxwell Close, ..	10	0	0	D. Hackett, Esq., ..	1	0	0
Edward Gwynn, Esq., F.T.C.D., ...	5	0	0	P. J. Lynch, Esq., ..	0	10	0
Captain Bryan Jones, ..	10	0	0	P. J. Foley, Esq., ..	5	0	0
Society for the Preservation of the Irish Language,	10	0	0	G. Calderon, Esq., ..	0	5	0
William Nixon, Esq., ..	0	7	6	J. O'Leary, Esq., ...	0	10	0
Miss E. Hull, ...	5	0	0	C. S. Boswell, Esq., ..	1	0	0
Rev. D. O'Dea, ...	1	0	0	Rev. John Power, ..	0	10	0
Edward Martyn, Esq., ..	10	0	0	C. Litton Falkiner, Esq.,	1	0	0
D. Lynch, Esq., M.D., ..	2	0	0	J. Kiely, Esq., ...	0	5	0
Timothy M. Healy, Esq., M.P., ...	1	0	0	Alexander Gordon, Esq.,	0	12	6
T. J. Westropp, Esq., ..	1	0	0	Cornelius O'Brien, Esq., ..	0	8	2
M. M. Brophy, Esq., ..	1	1	0	Thomas Lyons, Esq., ..	0	8	2
Rev. C. Tierney, ...	0	12	6	Rev. J. MacDermott, ..	0	5	0
G. Hamilton, Esq., ..	0	5	0	M. J. Dunne, Esq., ..	0	5	2
D. Coffey, Esq., M.D., ..	3	0	0	J. Murphy, Esq., ...	1	0	0
Colum Cille Branch Gaelic League, ...	0	10	0	Miss T. A. Fox, ..	0	10	0
Gaelic League, Castleblayney (one copy required), ..	0	15	0	Miss Breen, ...	0	10	0
Gaelic League, Bandon, ..	1	0	0	Dr. Thomas Costello, ..	0	10	0
Gaelic League, London, ..	5	0	0	Louis Purser, Esq., F.T.C.D.,	2	0	0
Gaelic League, New York,	2	0	0	Mrs. Hutton, ...	0	10	0
Gaelic League, Brockton, Mass., U.S.A. (one copy required), ...	2	1	1	Professor W. F. Trench, ..	0	10	0
P. MacDonagh, Esq., ..	0	5	0	Rev. L. Gilligan, ...	0	5	0
P. MacNally, Esq., ..	0	10	6	Rev. Patrick Uí h-Allmhain, C.C., ...	0	5	0
B. Hickey, Esq., ...	0	15	0	*Irish World*, New York, ..	0	10	0
				Anthony Stokes, ..	0	10	0
				John F. Kelly, ...	1	2	6
				R. J. O'Mulrennan, ..	1	0	0
				Laurence Brannack, ..	1	0	0
				Most Rev. Dr. O'Doherty, Bishop of Derry, ..	2	0	0

DONATIONS—*continued.*

	£	s.	d.		£	s.	d.
R. N. Griffin, ...	0	10	0	Rev. Stopford Brooke, ..	2	0	0
Miss C. Horsford, ..	0	12	6	Patrick M'Manus, ..	5	0	0
William A. Power, ..	0	5	0	Dr. Michael Cox, ..	1	0	0
Kilkenny Branch Gaelic League, ...	1	0	0	Rev. B. Crehan, ..	0	6	6
Rev. W. Dollard, ..	0	6	0	Oliver G. O'Connor ..	0	10	6
P. W. O'Hanrahan, ..	1	0	0	Diocese of Dublin, per Most Rev. Dr. Donnelly,	7	0	0
John A. Hanrahan, ..	1	0	0				

Additional in sums of £20 received in response to the offer of Archbishop Walsh.

	£	s.	d.
Coiṁde Gnóṫa Gaelic League, Dublin, ...	20	0	0
O'Growney Branch Gaelic League, San Francisco, 100 dols., ..	20	8	2
Rev. T. Lee, Adm. (30 copies required), ...	20	0	0
Diocese of Raphoe, per Most Rev. Dr. O'Donnell, Bishop of Raphoe,	20	0	0
Diocese of Waterford, per Rev. J. Power, ...	20	5	0
Diocese of Ossory, per Most Rev. A. Brownrigg, Bishop of Ossory,	20	0	0
	£120	13	2

The following sums of £20 have also been promised conditionally.

	£	s.	d.
Archbishop Walsh	20	0	0
The Professors of Maynooth College, ...	20	0	0
P. J. Boland, Esq., ...	20	0	0
Diocese of Ferns, ...	20	0	0

GENERAL RULES.

Objects.

1. The Society is instituted for the purpose of promoting the publication of Texts in the Irish Language, accompanied by such Introductions, English Translations, Glossaries, and Notes, as may be deemed desirable.

Constitution.

2. The Society shall consist of a President, Vice-Presidents, an Executive Council, a Consultative Committee, and Ordinary Members.

Officers.

3. The Officers of the Society shall be the President, the Honorary Secretaries, and the Honorary Treasurer.

Executive Council.

4. The entire management of the Society shall be entrusted to the Executive Council, consisting of the Officers of the Society and not more than ten other Members.

5. All property of the Society shall be vested in the Executive Council, and shall be disposed of as they shall direct by a two-thirds' majority.

6. Three Members of the Executive Council shall retire each year by rotation at the Annual General Meeting, but shall be eligible for re-election, the Members to retire being selected according to seniority of election, or, in case of equality, by lot. The Council shall have power to co-opt Members to fill up casual vacancies occurring throughout the year.

Consultative Committee.

7. The Consultative Committee, or individual Members thereof, shall give advice, when consulted by the Executive Council, on questions relating to the Publications of the Society, but shall not be responsible for the management of the business of the Society.

Members.

8. Members may be elected either at the Annual General Meeting, or, from time to time, by the Executive Council.

Subscription.

9. The Subscription for each Member of the Society shall be 7/6 per annum (American subscribers, two dollars), entitling the Members to one copy (post free) of the volume or volumes published by the Society for the year, and giving him the right to vote on all questions submitted to the General Meetings of the Society.

10. Subscriptions shall be payable in advance on the 1st January in each year.

11. Members whose Subscriptions for the year have not been paid are not entitled to any volume published by the Society for that year, and any Member whose Subscription for the current year remains unpaid, and who receives and *retains* any publication for the year, shall be held liable for the payment of the full published price of such publication.

12. The Publications of the Society shall not be sold to persons other than Members, except at an advanced price.

13. Members whose Subscriptions for the current year have been paid shall alone have the right of voting at the General Meetings of the Society.

14. Members wishing to resign must give notice in writing to one of the Honorary Secretaries, before the end of the year, of their intention to do so: otherwise they will be liable for their Subscriptions for the ensuing year.

Editorial Fund.

15. A fund shall be opened for the remuneration of Editors for their work in preparing Texts for publication. All subscriptions and donations to this fund shall be purely voluntary, and shall not be applicable to other purposes of the Society.

Annual General Meeting.

16. A General Meeting shall be held each year in the month of April, or as soon afterwards as the Executive Council shall determine, when the Council shall submit their Report and the Accounts of the Society for the preceding year, and when the seats to be vacated on the Council shall be filled up, and the ordinary business of a General Meeting transacted.

Audit.

17. The Accounts of the Society shall be audited each year by auditors appointed at the preceding General Meeting.

Changes in these Rules.

18. With the notice summoning the General Meeting, the Executive Council shall give notice of any change proposed by them in these Rules. Ordinary Members proposing any change in the Rules must give notice thereof in writing to one of the Honorary Secretaries seven clear days before the date of the Annual General Meeting.

LIST OF IRISH TEXTS SOCIETY'S PUBLICATIONS

IN HAND OR ISSUED.

1. Sgiolla an Fiuga [The Lad of the Ferule].

   Eachtra Clomne Rígh na h-Iorruaidhe [Adventures of the Children of the King of Norway].

   (16th and 17th century texts.)

   Edited by DOUGLAS HYDE, LL.D.

   (*Issued 1899.*)

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2. Fleadh Bhricrenn [The Feast of Bricriu].

   (From Leabhar na h-Uidhre, with conclusion from Gaelic MS. XL. Advocates' Lib., and variants from B. M. Egerton, 93; T.C.D. H. 3. 17; Leyden Univ., Is Vossii lat. 4ª. 7.)

   Edited by GEORGE HENDERSON, M.A., PH.D.

   (*Issued 1899.*)

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3. Dánta Aodhagáin uí Rathaille [The Poems of Egan O'Rahilly]. Complete Edition.

   Edited, chiefly from MSS. in Maynooth College, by REV. P. S. DINNEEN, M.A.

   (*Issued 1900. Out of print.*)

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4. Foras Feasa ar Éirinn [History of Ireland]. By GEOFFREY KEATING.

   Edited by DAVID COMYN, ESQ., M.R.I.A.

   (Part I. forms the Society's volume for 1901.)

5. Duanaire Finn [Ossianic Poems from the Library of the Franciscan Monastery, Dublin.]

Edited by JOHN MacNEILL, B.A.

(*In preparation.*)

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6. Leabar Gabála ["Book of Invasions"].

Edited, from three recensions, by R. A. S. MACALISTER M.A., F.S.A.

(*In preparation.*)

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7. Caithréim Congail Cláringnigh, preserved in a paper MS. of the seventeenth century, in the Royal Irish Academy (23 H. 1 C.).

Edited by PATRICK M. MacSWEENEY, M.A.

(*In preparation.*)

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8. The Flight of the Earls. By Teigue O'Keenan (1607). Preserved in the Franciscan Monastery, Dublin.

Edited by MISS AGNES O'FARRELLY, M.A.

(*In preparation.*)

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9. The Second Part of Keating's History of Ireland.

Edited by DAVID COMYN, Esq., M.R.I.A.

(*Also in progress.*)

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Caithreim Conghail Clairinghnigh.
Caithreim Conghail
Clairinghnigh =

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